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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

EDUCATION AMONG THE SLAVONIC CHRISTIANS IN TURKEY,

ESPECIALLY FEMALE EDUCATION.

THOSE of the South Slavonic countries which form part of the Ottoman empire, are politically under British guarantee; so that, though we do not stand to them, as to our own colonies, in the relation of parent to child, we do stand towards them as guardian to ward. Guardianship has its obligations as well as its rights; and surely if, for her own ends, England upholds a Mahometan government over European and Christian populations, she is bound to provide that those populations be not hereby shut out from progress in Christian civilisation. This duty has hitherto been too much neglected; but this year has seen the formation of a Society for the Promotion of Education among the Slavonic Christians in Turkey—an association headed on our side by the Archbishop of Canterbury, and on that of the South Slavonians by the Metropolitan of Belgrade.

It is in view of this and other practical efforts to spread civilisation throughout that rich and beautiful region lying between the Danube and the Bosphorus, that we offer the following notes. We would show, 1st, What is the special characteristic of native culture in the South Slavonic countries; 2nd, What causes blighted, and still blight, its development; 3rd, What means are employed to counteract the blight, and how far the people it is proposed to help are already helping themselves.

To begin with telling to what race the South Slavonic peoples belong. We need hardly say that it is the great Slavic family, numbering upwards of eighty millions, and of which Latham observes that "its language finds its nearest congeners in the Sanskrit, the Latin, and the Greek; that the list of true and undoubted Slavonians who have walked in the first ranks of science is a long one; whilst if it did but know, and would but own it, half Germany is Slavonia in disguise."

The section of the Slavonic race to which this paper refers, is distinguished as Southern because it dwells south of the Danube. The area continuously covered by it is about one-third smaller than France, and shared between Austria and Turkey. The population is ethnologically divided into Bulgarians and Serbs, whose different dialects are yet sufficiently alike for practical intercourse. Altogether they number from ten to twelve millions, of whom seven or eight millions are more or less connected with the Ottoman empire.

Mental culture among the South Slavonic peoples is respectably old, inasmuch as it certainly began a thousand years ago, when one of the most beautiful translations ever made of part of the Holy Scriptures was completed in the Slavonic tongue. From that date to this the characteristic of this culture is, that it has proceeded uniformly in the native language, which has ever been the medium alike for religion, law, and literature, inscriptions and poetry; and for social intercourse among all ranks and professions, clerical as well as lay. That this is a special characteristic we observe in comparing it with the case of most other European peoples during the Middle Ages, and particularly with Hungary and Poland, where the cultivation of the native tongue was all but smothered by a Latin overgrowth.

Lying midway between Byzance and Rome, when schism rent the Churches asunder, part of the South Slavonic countries fell to the West and part to the East. Happily, however, their first missionaries lived before the ecclesiastical split, and hence cared less to make their converts Latin or Greek than to entwine Christianity with the national life and speech. The celebrated translation of the Scriptures is owed to the brothers Cyril and Methodius; and Cyril the elder is called the inventor of the Slavonic alphabet. He certainly invented the Cyrillic alphabet, and probably modified and used an older one already existing, called the Glagolitic, and said to have been introduced in heathen rites and runes.

Meanwhile, the younger brother, Methodius, became Archbishop of Pannonia, and obtained the Pope's sanction for the establishment of a Slavonic liturgy in his diocese. Thence it was carried by his disciples north and west, and east and south; and wherever Christianity penetrated, the Slavonic became a written tongue.

To the thirteenth century belong the best specimens of secular South Slavonic literature. They were contributed by princes and prelates of Serbia, who wrote the biographies of their predecessors. Besides an historical interest, these documents possess value as the purest and most classical form of the Serbian tongue.

As early as the end of the fifteenth century the South-Slavonic became printed; and the history of the first printing-presses brings us to the second part of our subject, namely, the causes which blighted mental culture in these lands. One finds the typographical establishments constantly shifted from place to place, in order to be out of the way of the Turks. Bulgarian books are printed at Velesa, a town lying in the heart of the country, but soon learning has to flee across the Danube, and the next publications appear in Wallachia. In like manner a Serbian printing-press is set up among the rocks of Montenegro, but, not safe even there, the attempt has to be transferred to Venice. We saw an old book, on the margin of which the printer records his hope that typography may again be introduced in his native country, after the barbarous Turk is thence expelled.

The cause of that dead stop which occurs in the development of civilisation and literature in the South Slavonic countries, between the end of the fifteenth and the beginning of our own century, is found in the inroads and conquest of the Turk. But from this chief cause proceeds a minor one, namely, the opposition to the culture of the Slavonic tongue proceeding from a clergy by race Hellene. In this instance, as in many others, the Greek has involuntarily played into the Turk's hand; that is to say, the Turk determined to deprive his Slavonic subjects of their natural leaders by depriving them of their native clergy, and putting them under the charge of the Greek patriarch. The Greeks allowed their national jealousy to make them tools of Ottoman oppression by attempting to root out among the Christians of Turkey the use of any tongue but their own.

At the dawn of this our nineteenth century, nothing could appear more unlikely than that South Slavonic culture should ever revive. That it has done so is owed to those political revolutions which between 1804 and 1830 made breaches in the prison wall of Turkey in Europe. Two sections of the Serbian people—one inhabiting what is now called the Principality of Serbia, and the other the Principality of Montenegro—have so far rid themselves of the Turk, that they carry on their affairs exempt from Mahometan influence. It will be well to examine how far they have used this self-government in the interest of education, by reviewing their educational condition, and comparing it with that of millions of their brethren still subjects of Mussulman officials.

We begin from the point that under the Turks there was not in Serbia a single school; that the present organised government has been at work only thirty-five years; and that the people started on their present *régime* when every man of them was either a swineherd or a tiller of the soil. The bold spirits who kept up the war of independence fought as guerillas, carrying on a bush fight, and obtaining arms as they went on by taking them from the enemy. These guerillas—or outlaws and robbers, as they have been called—meeting together in the forest, and calling to mind that their country was once a part of Christian Europe, took the advice of the one man among them who could read and write, and resolved to found a Christian school. This school was the forerunner of all now to be found in Serbia, and that, by last year's report, comprehended upwards of 318 primary schools, six gymnasia, two commercial schools, one theological seminary, a civil and a military academy.

That some idea may be formed of the actual state of education in Serbia, we give the following statements, principally taken from the reports of the Minister of Public Instruction:—

In Serbia, by the law of September, 1863, primary instruction is compulsory in so far that every commune consisting of 250 houses, or under, must furnish at least twenty-five pupils to the primary school. Above this limit, in the proportion of ten pupils for 100 houses.

In 1862, previous to the passing of this law, the number of primary boys'-schools amounted to	290
Of masters	351
Of pupils entered	13,599
Of pupils actually present at the end of scholar year	11,751
The number of primary girls'-schools, the greater part established in the towns, amounted to	28
Schoolmistresses	37
Girls entered	1862
Girls actually present at end of scholar year	1741

Upwards of twenty schools have been established since 1862. An upper school for girls was established in 1864 at Belgrade. The plan of this school is very comprehensive, and includes a scheme for the training of schoolmistresses. At present only that part of it which applies to day-scholars is in operation. Eighty-three attended the course of last year. A few months ago the number of pupils was 123.

The instruction in the primary schools consists of reading, writing, church singing, arithmetic, grammar, the catechism, Old and New Testament history, elementary geography and history of Serbia.

Instruction in the gymnasia—the catechism, and

Church history, Serb language and literature, Old Slavonic, Greek, Latin, French, German, Serb history, universal history, geography, mathematics and physics, natural history, caligraphy and drawing.

The academy has three faculties:—philosophy, science, law.

A school fund was created in 1841, and has been supported since 1855 by an extraordinary tax of four piastres (8*d.*) per head. Masters have a right to a pension in case of old age and infirmities. In case of death, a pension is accorded to the family.

Schools are visited by inspection at the commencement and at the end of the scholar year. The school commission for the composition and examination of schoolbooks consists of eleven members, and is joined to the Ministry of Public Instruction. The Government printing press supplies the greater part of the school and church books. The latter were formerly supplied from Russia, and became a medium of Russian influence from which Serbia is now delivered.

In 1863 nineteen picked students were receiving education at the expense of the Serbian Government; six in the universities of Kiew and St. Petersburg; and thirteen in the universities of Germany, France, and Italy. Also fifty-two students from the other Slavonic provinces of Turkey were receiving an education at Government expense in Serbia.

The following passage is remarkable in the report of the Minister of Education to the National Assembly of 1864:—"As to the institution of Sunday schools, I regret to say that the efforts of Government have been unsuccessful. Ordinances from Government are not adapted to secure the carrying out of these, which task belongs rather to individuals."

The intention is also expressed of establishing a normal school for the training of schoolmasters.

In a valuable work published this year by Ubicini, entitled "Les Serbes de Turquie," he calculates that the number of children attending the course of primary education in Serbia gives a result of rather more than twelve in every thousand, say 1·2 per 100. Or if the number of children entered on the books is taken instead of the number actually present at the end of the scholar year, when many are absent at field labour, the result is say 1·4 per 100. In Italy it is 1·5 per 100; in France, 11 per 100.

Ubicini further remarks:—"The school statistics of Serbia show there exists one school for every three thousand three hundred and ten inhabitants, and one pupil for every sixty-three. This number appears actually small; but if it be remembered that the first schools date at the most from thirty-five years ago, that since then the number of pupils has increased almost five-fold; above all, if account is taken of the obstacles resulting from the Ottoman supremacy to the intellectual development of the principality, the progress actually made in so short a time, and amid so many difficult circumstances, will be a matter of astonishment."

The little Principality of Montenegro is self-governing, and virtually independent; consisting of an almost inaccessible highland, defended against the Turks by constant warfare. Montenegro has a population of 196,238, according to the official calendar of Cetigne in 1865.

In 1852, there existed but one elementary school, which was at Cetigne, the capital. This has now grown into a secondary school or gymnasium, with nearly 100 pupils and four classes. A species of ecclesiastical seminary attached to the monastery of Cetigne is attended by thirty students, and supported at the expense of the Prince. The establishment of a girls' school is contemplated by Prince Nicolas. In the principal villages are eleven primary schools. The books and maps in use are mostly those furnished by the Serb government of Belgrade. The printing-press at Cetigne, whose types were melted into bullets for defence of the country against the Turks in 1852, has been set up again, and a newspaper in now published in Cetigne.

In reading over these meagre statistics it will strike many persons that what Montenegro and New Serbia have hitherto achieved in the way of pubic instruction is, after all, sadly little. Lest that little be despised, we now turn from a review of education in the self-ruling districts, to examine its condition in those Slavonic provinces which are still under Moslem administration.

Of these far the most important is Bulgaria, whereby we understand the whole tract of country peopled by Bulgarians, not the insignificant portion of the same, called "the Turkish Province of Bulgaria." The population of Bulgaria numbers "from four to six millions," statistics in Turkey being neither uniform nor trustworthy. The country is bounded on the north by the Danube, and on the east by the Black Sea, and traversed by several navigable rivers. The soil is fertile, and less mountainous than that of Serbia, the people more laborious and peaceable, and generally remarkable for their love for education. Yet in this large and valuable province we find none but primary schools. The people ask, but cannot obtain, permission to establish an academy, or even a printing-press, amongst themselves; and such books and newspapers as it does not suit them to publish at Constantinople must be prepared beyond the frontier at Bucharest or Belgrade. And even their primary schools the Bulgarians must support entirely by themselves; Government in no way provides for these, and they are jealously opposed by the Greek hierarchy, which, as we have already said, is upheld and imposed by the Porte.

The mountain chains of the Balkan and the Rhodope divide Bulgaria into three sections, northern, central, and southern. Of the northern district lying between the Balkan and the Danube we cannot speak from personal experience, because, at the time of our journey it was supposed unsafe for travellers. From persons who have lived there we learned that those Bulgarians who grow up with a great water-way of commerce on one side of them,

and their natural mountain fastnesses on the other, are more enterprising and independent than their southern brethren on inland plains. Here too the people maintain numerous schools, of which the best are at Shumla and Tirnova.

Central Bulgaria is that which lies between the ranges of the Balkan and the Rhodope. There we visited the schools of Adrianople, Philippopolis, Samakoff, Sophia, and Nish. We found the rooms mostly of good size and airy and, like everything Bulgarian, clean. The books are eked out with translations published by the American Mission Board. To conciliate the government, Turkish is frequently taught to a scholar or two, and phrases complimentary to the Sultan have been framed into a sort of school hymn. Should, however, the visitor not be a Turkish official, and show himself friendly to the Christians, he may chance to hear the same tune used for a different set of words, namely for a hymn in honour of the deliverer who shall save the Bulgarians from Turkish yoke.

At Philippopolis, Samakoff, Sophia, there are girls' schools; the best, that at Sophia, was founded by a patriotic citizen. He said to us:—"When my wife died leaving me but one son, I resolved not to marry again, but to give my money and attention to this school." He has even brought a schoolmistress all the way from the south of Austria, Slavonic female teachers being hard to obtain—a great impediment to education in Bulgaria. At Eski Sagra the American Missionaries have a Bohemian mistress, and their girls' school is as full as it will hold.

Southern Bulgaria lies between the Rhodope and the frontiers of ancient Greece. Such schools as we saw in this district were smaller and poorer than those elsewhere. The best was that of Prilip, a town where is held one of the great Roumelian fairs, and containing two Bulgarian schools, holding 400 children, and we have since heard of the establishment of one for girls. Both at Prilip and at another town called Skopia, the schoolmaster was a Serbian, and used books altered from those of Belgrade.

A good school is also kept at Velesa, once the station of a typographer. This used to be a seat of Bulgarian learning, and possessed a treasure of MSS. The Greek priests made a bonfire of the books, but they failed to root out the taste for reading. Our servant carried a store of Bibles and other books to distribute; nowhere found they so many purchasers as at Velesa.

Throughout the places we have hitherto mentioned the Greek bishop contents himself with not supporting the school, and now and then intriguing to expel an energetic teacher. But in the towns of Monastir, Salonica, Vodena, and Yenidye, Slavonic education is positively impeded. These places lie more or less on the Bulgaro-Greek frontier, and in the two former all the Christian inhabitants are Slavonic. In the latter, though but few Bulgarians reside actually in the city, they form the population of all the country round. Yet in no one of these places is there a Slavonic school. The bishop being a Greek insists that, in the lower school, books and teachers must be Greek, and the community, willing or not, must pay for them. If the Bulgarians would be taught in their own language, they must build and support an extra school, and in case poverty should not prevent them from so doing, every difficulty is thrown in their way.

In this dilemma the Bulgarians betake themselves to foreign missionaries, entreating at least to be supplied with books in their own tongue, for which they are willing to pay. Of Romanist missionaries there is no lack, and they show great zeal, but it is to proselytise rather than to educate. Unluckily, the admirable American Mission has not yet been able to extend its labours thus far, nor has the Anglican Church any agent. The Church of Scotland, however, supports a Mission to the Jews at Thessalonica and Monastir; and during the last few months it has been agreed that the agents shall undertake the supervision of colporteurs provided by the Bible Society to distribute the much-desired books. The missionary at Monastir has also made arrangements to receive female orphans into his family. Two young girls, to be trained as schoolmistresses, are already offered by their relatives, to be paid for from England at 10*l.* each.

If in Bulgaria education fares thus ill, far worse does it necessarily stand in the mountainous, sparsely populated districts, respectively denominated Old Serbia, Herzegovina, and Bosnia. Here, too, the local Mussulmans are peculiarly jealous and tyrannical; and having always been accustomed to rob or disturb Christian schools at their caprice, are now beginning to oppose them systematically, on grounds thus stated in a medjelis, or council, lately held by the Mahometan Beys of Bosnia, for the purpose of inducing the Pasha to close the Christian book-store.

"Behold," said the chief speaker, "what much instruction has brought on France, and how thereby the people have been caused to rise against their rulers; even so is the Turkish empire now threatened with destruction because of the schools of the Slavonic Christians. From their histories, and other books, they learn what position their nation once held, and comparing this with their position now, they are naturally moved to desire and to struggle to become what they formerly were. This they can only become through the downfall of the Turks. I hold that schools should be withheld, not only from the Christians, but also from the Mussulmans of these provinces, else, learning that they once formed one nation with the Christians, they will begin to fraternise with them, and we all shall end in becoming Ghiaours."

The possibility that Slavonic Mussulmans may one day make common cause with Slavonic Christians is thus declared by one of themselves, and gives a pregnant hint as to the importance of extending education in Turkey-in-Europe. In fact, the greater part of the Mahometan population is

descended from a renegade Christian nobility, and looks with antipathy and jealousy on the foreign race of Osmanlee Turks.

The speech from which we quote ends by insisting that, to save the Mahometan religion and empire, it is necessary to prohibit all higher schools, all Slavonic histories and reading books, and all newspapers. In pursuance of this suggestion, the one book-store in Bosnia—that of the Christian boys'-school in the principal town—was emptied of its books, except those of prayers, which being written in an antiquated ecclesiastical dialect, are esteemed less dangerous because barely intelligible to the people.

Under such circumstances, we need not wonder that in a letter received from the British Consul he should observe: "The education of the Slavs in Bosnia is indeed most lamentably insufficient, as you well know. At present the boys'-school here has about 300 scholars, and the instruction in the highest class does not go beyond the mere elements of arithmetic, geography, and history." (This is in Saraïevo, the capital of Bosnia, of which the population is about 40,000, more than double the population of Belgrade, whose institutions we have just reviewed.)

As for the boys'-schools in the smaller places, the Consul says, and his verdict is corroborated by our own experience, "There are such schools in all the principal towns, but they seem scarce worthy of the name. They have but a few scholars, and the education does not go beyond reading and writing, with an idea of arithmetic. However," he continues, "there is no doubt that the people begin to feel their want in this respect, and in this place they have been making efforts to get up a superior school."

Such is the Consul's report on the state of education among a Slavonic population under Mahometan government, and that too in the most westerly province of Turkey, of which the capital can be reached in a few days from Vienna, and which lies side by side with the beautiful coast-cities of Dalmatia. Bosnia is indeed that part of European Turkey at once geographically the nearest to European civilisation and the lowest sunk in ignorance and bigotry.

Hitherto we have spoken only of schools for boys, it will scarcely be expected that girls'-schools exist. Nevertheless, in Bosnia, Herzegovina, and Old Serbia we did find four female schools, all founded by native women of the poorest class; women who, having accidentally learned to read from some clerical relative, never ceased their exertions to extend the advantage to others. The schoolmistress at Saraïevo, by name Stāka, is one of these native founders, and her list includes eighty-six scholars. Another is Katerina Simitch, who has established a school in one of the wildest parts of Turkey, viz., the town of Ipek, where Christian women dare not venture abroad without wearing the Moslem veil.

The obstacles overcome by these brave creatures are endless. One of them journeyed many days by herself, in man's attire, in order to obtain from Free Serbia a supply of books and some sort of an assistant. Another has to depend on such books as have been procured for her by travelling acquaintances; and twice the Mahomedan Albanians have broken into her school, and carried off whatever they could find. In each case the difficulty has had to be conquered of accustoming Mussulman street loungers to let the little girls pass without insult; and in several cases this obstacle has proved sufficient to deter the inhabitants from having a female school.

But even where individual energy has proved equal to set the work on foot, and where the presence of European Consuls secures it from interruption, it is arrested at a certain point by the lack of competent teachers. The zealous women who found the schools can themselves barely read and write; while such assistants as they can induce to come to them from Serbia or Austria are generally girls not considered competent to teach a school in their own country. Thus the beginning never gets beyond a beginning; and, what is worse, the moral training remains defective, inasmuch as the small deceits, the puerile superstitions, the untruthfulness, the servility, incident to women brought up among an oppressed and half-civilised population, cannot be corrected by native teachers who share most of these defects themselves.

It is at this point, where the Serbian Christians in Turkey seem unable to advance further in female education without external help, that it is proposed to come to their aid, such being the aim of the Association alluded to at the beginning of this paper. Its ends are twofold. In the first place, it is proposed to assist native schools by small grants of money, to be applied in bringing necessary books from a distance, and increasing the salary of teachers so far as to induce competent persons to undertake the task. At present it is hard to find a person, whose capacity will ensure her a tolerable position elsewhere, willing to face the insecurity of a barbarous country for so low a stipend as its communities will afford. Where female education is still an experiment, parents will not submit to the same pecuniary sacrifices o attain it as they make for the education of boys, who may turn it to account in trade.

The second object proposed by the Association is to found in one of the larger Slavonic cities in Turkey a normal school for training female teachers. The idea is to give board and education to some native orphan girls gratis, on condition that when their own training is finished they officiate as schoolmistresses for a certain number of years. This is the plan now begun in Bulgaria, and which has been already tried with signal success in Greece, where the training-school was, as here, in the first instance in the hands of Protestants. Fortunately the Slavonic Christians are a step farther advanced

than were the Hellenes when the American Mission started at Athens. At that time the Greeks were still full of the Oriental dread lest by educating women they should increase their powers for mischief, whereas now even the poor barbarous Bosniacs at least wish to educate their daughters; and in another part of the Consul's letter he says that country districts constantly send to ask for teachers from the capital Saraïevo.

It is in this very town of Saraïevo where the demand for instructresses has now to be refused that it is proposed to found the training-school whence they would in future be supplied. The place contains 40,000 to 50,000 inhabitants, and is the station of a Turkish Vezeer and European Consuls, and the residence of the richest Mahometan landholders and Christian merchants in that part of Turkey. One reason for choosing it is that it is comparatively easy to get at, being but a few days' journey from the Austrian frontier, and attainable on one side by a carriage road. Another reason is, that at present it is not reached by any Protestant Mission, whereas, in Bulgaria, Americans are already at work.

A good English schoolmaster and mistress have already offered to conduct the training-school, and should the negotiation with them prove satisfactory, they will first spend some months in the country to learn the language, and then commence their labours, with the assistance of a Slavonic teacher. The direction of both branches of the work contemplated by the Association, together with the application of the funds on the spot, is undertaken by two English ladies who have travelled throughout the Slavonic provinces of Turkey, and acquired some knowledge of the tongue. The expense of the scheme is estimated at 500*l.* a-year for five years—of this some portion is already in hand.

* * * *

Time will not permit us to say more, unless indeed it be needful to anticipate the question, whether this attempt to promote education among one of the largest and most neglected populations of south-eastern Europe is to be an instrument for proselytism, either political or religious. To this we reply, the course of instruction will be practical and industrial, and aim chiefly to give young women a higher moral training than is now within their reach. Thus it can hardly excite political jealousy even among the suspicious Mussulmans, who are also so much disposed to undervalue the capacity of women that they will neither watch nor dread their education as they do the education of men.

As for religious proselytism, nothing of the sort will be attempted, any more than it was in the already cited widely useful American school. Under this condition experience has shown that Protestant instruction is not opposed by the Oriental clergy, nor do they impede the circulation of the Holy Scriptures in the vulgar tongue. Copies of the Slavonic Bible and all necessary schoolbooks can be obtained good and cheap at Belgrade, and in the choice of religious works a universally respected referee is found in the Serbian Bishop of Shabatz.

We cannot conclude our statement better than by quoting this prelate's opinion of the educational scheme proposed; his diocese lies close to the field of labour, and he is himself perhaps the best example of what education can do for a Slavonic Christian in Turkey.

He thus writes to a clergyman of the Anglican Church:—"Prompted both by zeal and experience, I am of opinion that there is no more appropriate solution for the questions connected with the subject of your letter than the opening places of education (Anlæ Musarum) for the Serbs in Bosnia, Old Serbia, Herzegovina, and Albania, since throughout the many centuries during which these territories have been under Turkish power, it is well known that Christian schools have been quite wanting. It is therefore with great joy I discovered from your letters that an Association had been established at London, in the spirit of love and for an object most worthy of eternal praise, namely, that aid be given to the Christian population of the before-named countries for their better education and instruction. These means will surely give life to their down-trodden souls, which now for a long season have been crying, 'Out of the depths have we called and—none heareth us.'"

A. P. Irby and G. Muir MacKenzie.

MORAVIAN MISSION IN THE HIMALAYAS.

The United Brethren, or Moravians as they are more generally called, have ever been among the most self-denying and devoted of modern missionaries, selecting as their fields of labour those lands to which others seemed afraid to venture. It was in this spirit that they commenced their best known mission in Greenland; and the same spirit led them to persevere, notwithstanding much discouragement, in their endeavours to get admittance to Thibet. Here—across the Himalayan snows—where few Europeans have ever been, they have established a mission in Lahoul, an account of which we subjoin, from the pen of the Rev. H. J. Joeschke, one of the missionaries. These devoted men have a claim upon the sympathies, the prayers, and the contributions of Christians in all lands. But they have a very special claim upon the Christian residents in the Punjaub and north-western provinces of India, occupying as they do an important outpost of the army of Christ in Asia.

The various attempts of the Moravian Church

to establish missionary settlements in different parts of Asia (in Tranquebar, on the Nicobar Islands, in Persia, during the past century, and among the Calmouks in the present century) having failed, the attention of this Church was for a period of about thirty years directed to their other fields of labour in America and Africa, and nobody thought of renewing any such enterprise in the vast continent of Asia, until, in 1848, Dr. Gützlaff, then on a visit to Europe, made an urgent appeal to the Moravian Mission Board in behalf of the Mongols,* among whom at that time none of the Protestant Churches had a missionary labouring. The proposal having excited much interest among the members of the Church, and several voluntary contributions being offered for that special purpose, two of the Brethren, Messrs. Pagell and Heyde, were sent out, but went first to Koenigsfield in the Grand Duchy of Baden, in order to acquire some practical knowledge of the Mongolian language, under the direction of the Rev. Henry Zwick, who had some thirty years before laboured among the Calmouks in the steppes of the Volga, and had recently compiled a dictionary and grammar of the western Mongolian dialect for the use of the missionaries. These Brethren, after having passed through a short course of medicine in the Charité at Berlin, left Europe for India in August, 1853. Already this was a change of the original plan. Dr. Gützlaff had proposed that they should enter Mongolia by way of China; but just when this was found impracticable, and also the entrance from the north-western frontier, through the Kirghis Steppe, was not permitted by the Russian Government, a prospect had been opened by the visit to Germany of Dr. Prochnow of the Kotgurh Mission, who, on being informed of this embarrassment, proposed the way through British India, expressing his opinion that it might be possible to penetrate into Mongolia through the western provinces of Thibet, and kindly offering the missionaries Kotgurh as a place of residence, with every aid and assistance on his part, until they might discover how and where to proceed further. This offer was gladly accepted. The two Brethren spent a year at Kotgurh in making themselves acquainted with the Hindustani, and beginning to study the Thibetan language, with a lama whom they obtained by Dr. Prochnow's friendly aid, collecting information of every kind, and making preparations for further progress. In the spring of 1855 they set out on an exploring tour through Lahoul and Ladak to the frontier of Chinese Thibet, but were invariably turned back by the authorities of that empire wherever they attempted to enter. On returning they tried different routes to find out the most suitable place for a longer, or, perhaps, permanent residence, promising a field of labour which could be useful for their original destination, and being near enough to the frontier to enable them to proceed as soon as an opportunity might offer itself. They then returned through Spiti and Kunawur to Kotgurh, having found the province of Lahoul to be the locality most favourably situated for their purpose. Ladak would indeed have been far more desirable, but the Ruler of Cashmere did not permit any permanent settlement of Europeans in his dominions. The same was then the case with Kunawur. Lahoul was preferable to Spiti for economical reasons, *e.g.*, the total absence of timber in the province. Any Hindoo country, such as Kulla and others, was out of the question, for the missionaries wanted to labour amongst a people of the same creed with the Mongols, and such were only the Thibetan Buddhists of the western Himalaya.

This plan having been decided and agreed to by the Mission Board at home, the two Brethren applied to the authorities of the Punjaub, and met everywhere with the kindest reception and most ready assistance. A piece of ground in the most populous part of Thibetan Lahoul, at the village of Kyelang,* was purchased, and the building of a house commenced. Meanwhile, as the labour among Thibetans was now the only field of activity open to the missionaries, and no translation of the Bible or any Christian book in this language existed, a third missionary, Mr. Jaeschke, was appointed for this special purpose, who joined them in the spring of 1857. In the winter of 1858—1859 Mr. Heyde went to Simla to acquire the management of lithographic printing and obtain a press; and Dr. Barth's "Bible Stories of the Old Testament" was the first work issued. Meanwhile, Mr. Pagell began at Kyelang preaching to the heathen, and visiting the neighbouring villages. In the autumn of the same year three sisters came out from Germany to be the partners of the missionaries in their lonely place of abode. It has been stated above that the missionaries were living amongst a Thibetan tribe professing the Buddhist religion. This must, however, be limited in some degree with regard to the Lahoulees, as the missionaries learned after a longer intercourse with them. The Lahoulees, excepting the inhabitants of the lowest part of the valley, where the prevailing population is Hindoo, belong to the Mongol race, and present in their physical as well as mental appearance a marked difference from the Hindoos; their religion is Buddhism, their priests lamas. But nevertheless, concluding from their language, they are not pure Thibetans, though all the adult males, and many females and children, understand and speak Thibetan. In the central parts of the province two indigenous languages or dialects are to be found (one of which is Tibar-skad, also spoken in a certain district of Kunawur), which are neither of Thibetan nor of Sanscrit affinity. Besides this, the frequent social intercourse of the Lahoulees with the Hindoos of Kulla, from which province they

* We deliberately avoid the term "Tartars," because it is used by many writers to denote the tribes of pure Caucasian origin, excluding the Mongols.

* Pronounce the first syllable like the last one in the French word "banquier."

fetch all their rice, and a great deal of their wheat, and where part of them, especially the wealthier class, spend the winter, has led them to adopt many Hindoo customs, *e.g.*, the prohibition of certain kinds of food, and the excluding Europeans and others from the interior of their houses, which appears all the more absurd and ridiculous, as they are more unclean in their habits than low-caste Hindoos; nevertheless, even the meanest Lahoulee thinks his filthy habitation defiled and his food contaminated by contact with a European; whereas in India, men of low caste at least are free from such pretence. A great part of the male population are lamas, a small number of the females become nuns. All those belonging to the religious orders can read, and many can write, though the former is in most cases a mere mechanical art or performance, without understanding or even caring for the meaning. As their sacred books frequently enjoin the merit of repeating a certain formula, or reciting a certain lesson, or of writing it, or having it written on paper, wood, or stone, they are naturally led to consider the contents or meaning of them as irrelevant, and to most of these readers the mere idea of obtaining new notions or intelligence hitherto unknown to them, by means of a printed book, may never have occurred; this is, in their opinion, what written letters are for, and in these a different character, a sort of running-hand, is made use of. Among themselves they have no difference of caste; everyone who likes may become a lama, and every layman may learn to read and write if he can; and this is indeed frequently the case, though less frequently in Lahoul than in Ladak and other provinces. The performance of special religious ceremonies is the exclusive privilege of lamas, who are paid for it; and the more a family can give them—*e.g.*, in case of the death of a member—the more fortunate they consider themselves. The religion of the people consists practically in nothing but revering the Deity (of which the priesthood forms a part,* and indeed that part the consequences of whose anger appear to them most worth to be avoided), believing in charms, magical arts and demons, and observing a few prescribed rites, such as walking by or around a sacred pyramid or stone heap, always so as to have it on the right hand, killing no living creature, and repeating the formula, "Ommani padme hum," denoting something like, "O gem in the lotus!"

* This is perhaps not an original tenet of Buddhism, but seems to flow from an erroneous mingling up two different meanings of the same word. The Buddhistic scriptures teach that the three most precious things are—Buddha, the sacred books, and the clergy. This is, however hierarchical, not at all an unreasonable saying. But in later times the term "most precious" has become the common designation of the Divinity, and is indeed the only word adequate or approximative to our notion of God—a sense in which it is not found in old books. By this means the triad of the most precious things has been changed into the notion of a Divine Trinity; and to-day you may hear a lama presume to say, "I am the most Precious," or, "I am God," and everybody thinks he must believe this to be an article of faith.

but understood by nobody, and apparently invented by the early disciples of the founder of Buddhism, in order to provide the great mass of his illiterate followers with a formula short enough to be remembered even by the dullest, and apt to be invested with every amount of miraculous power. You may hear the simple villagers constantly repeat in a low voice this supposed prayer, especially in the morning, when they begin their daily work. There is every reason to believe that there are not a few souls among these people, who conscientiously observe this custom. The majority of the people, however, pursue their secular business and different ways of seeking gain without caring very much for the things beyond this world, as indeed is the case everywhere, even in Christian countries. To the Buddhist, moreover, his doctrine of transmigration furnishes a hope which must greatly tend to diminish the seriousness of every moral reflection. He argues: If I cannot, with all my wish for a virtuous life, amass the amount of merit sufficient to procure for me eternal happiness (that means, absorption in the Divinity), I may be able to do so in my next, or any future period of existence. Moreover, the layman will devolve a great part of this care on the priest, whom he pays, and thinks possessed of better knowledge, means, and leisure, for attending to heavenly things than himself. The priests themselves are, most of them, content with the consciousness of having read more or less of their religious books, and with performing their rites, though some also aspire to a higher degree of holiness, by particular abstinence, or constant reading, or by spending shorter or longer periods of time in total seclusion and meditation. These are, of course, frequently possessed of an excessive pride and disdain for all others. All, lamas as well as laymen, are thoroughly convinced of the insurpassable excellence of their religion, and of the profound wisdom of their books, so much the more that not one in a hundred is capable of understanding the whole of them. The religious philosophy contained in these books is, by-the-by, a perfect nihilism.

As to secular things, the people of Lahoul are a poor hill tribe, earning their subsistence partly by agriculture, partly as carriers in the trade between Central Asia and India. They live for the most part on flour, mixed with water or milk, or a sort of beer without hops made into gruel or dumplings, seldom on bread or rice, which latter is used only by wealthier people; meat is readily eaten when they get dead sheep or cattle, but many of them dread the sin of killing such animals, or at least the report of their having done so. Cattle and goats are kept for ploughing up their fields, and for their milk,—the latter, together with sheep and donkeys, also for carrying loads, and the wealthy have ponies for riding.

It will be easy to anticipate that among such a people a great readiness for the acceptance of the Gospel may not be found; and, indeed, the mis-

sionaries have not yet seen much hope of success. In the summer months the Brethren Pagell and Heyde used to go out on preaching journeys into the neighbouring countries of Ladak, Zangskar, Spiti, and Kunawur; in winter the villages in the immediate neighbourhood were visited, books written and printed, and educational labour commenced. The Thibetan reading and writing school was extended two years ago (on receipt of a monthly grant of fifty rupees from Government) to several other villages, so that now every winter from six to eight such schools are kept up, in which about sixty or seventy boys receive instruction in those elementary branches by native lamas, paid and superintended by the missionaries. The attendance is still very irregular. At Kyelang also the elements of geography and arithmetic have been added. For religious instruction hitherto no books had been prepared, except "Barth's Bible Stories of the Old Testament," which was read only in the Kyelang school, for the aid of Buddhist lamas cannot be used for such a purpose. An industrial branch was commenced three years ago in the establishment of a knitting-school, with about twenty girls, under the guidance of the ladies, and the plain work of knitting socks was done tolerably well, so that the produce was soon found to be saleable; but any sort of ornamental or skilled work cannot as yet be thought of.

THE HAWAIIAN ISLANDS.

BY A PASSING VOYAGER.

THE Hawaiian Islands were in a state of lowest barbarism, without a ray of Gospel light, when "the American Board of Commissioners for Foreign Missions" sent out Messrs. Bingham and Thurston (who are still living) as missionaries to the murderers of Captain Cook. On their arrival the messengers of mercy heard with agreeable surprise that the altars of superstition had been overthrown, and the tabu abolished throughout the islands by a spontaneous act of the king in concert with the chief priest and a favourite queen. Before landing in the spring of 1820 the missionaries invited the king to dine with them on board ship. He came with only a narrow girdle around his waist, a string of beads around his neck, and a feather wreath on his head. They conversed; and after a delay of 12 days he permitted the missionaries to land and remain for one year. The time was well improved. The term of probation extended, the triumph of the Truth was great. In 1826, 10,000 assembled at one place to hear the message of salvation. Churches capable of accommodating thousands were erected. Education was imparted by 400 voluntary teachers to 25,000 pupils, and the rulers declared that in future they would follow the precepts of Christianity. The whole Bible was given to the Hawaiians in their own language in 1839. The Spirit accompanied the word, and within the five years following 1200 church members multiplied into 20,000. "Among whom there was much searching of heart, strong feeling for perishing sinners, and much earnest and importunate prayer." Hundreds still look back to those days as a time of revival, and while it is acknowledged that there were numerous hasty admissions to church membership, the multitude of steadfast believers has made it manifest that a great and effectual door was opened to the first missionaries to these islands. The whole number admitted to church membership up to the present date amounts to over 54,000. Owing to decrease of population there are not now over 20,000 members. The Roman Catholic Bishop, in his report to the *Propaganda de fide*, has estimated the population of the islands at about 70,000, including 23,000 "Christians" (R. C.), as many "heretics," and an equal number of "infidels." The Roman Catholic missionaries here have been assiduous and successful, and their adherents amount probably to 20,000; but they are comparatively the poor of the land, and one has only to make a tour of the islands to feel convinced that a Protestant missionary with his home circle is far better fitted to be the pioneer of Christianity and civilisation than a priest can possibly be with all the paraphernalia of profession and tricks of proselytism. Sir George Simpson has somewhere remarked that civilisation may be said to commence when a savage mother is induced to put on a petticoat. But how is a celibate to teach such rudiments of civilisation. Here they have not done it. Their illustrations of social life they have drawn from the families of "heretics." For with few exceptions the only white people on the islands are Protestants—the descendants or friends of the American missionaries. Of fifty-three mission families there are 235 children and over sixty grandchildren. These descendants everywhere have an open door for the traveller—live on the fat of the land, and are lords of the soil. While enjoying the hospitality of the families referred to I have felt thankful to find the "seed of the righteous not forsaken" even in a foreign land.

It is the policy of the American Board of Commissioners for Foreign Missions "not to regard any of its missions as permanent institutions: their object is to impart the spirit and plant the institutions of the Gospel where they do not exist, and then to leave them to the conservative influences that shall have been gathered around them." "The leading object is the training and employment of a native ministry as the only way in which the Gospel can soon become indigenous to the soil, and the Gospel institutions acquire a self-supporting, self-propagating energy."

In accordance with this theory Dr. Anderson of Boston, Secretary of the Board, was sent to the Islands in 1863, to visit the churches and organise an association which might act independently of the American Board in the oversight of the churches. At their meeting in that year it was "resolved to form forty new churches as fast as it was possible to obtain native pastors for them"—also "that the ecclesiastical control is no longer to be with the missionary but with the ecclesiastical bodies. Those bodies are to organise the churches, ordain the pastors, and remove them when it is desirable to do so," "and their supervision extends to doctrine, discipline, and practice." "The local organisations are to refer cases of peculiar difficulty to the Central Association meeting annually at Honolulu, the capital. Native pastors and laymen are to be appointed with those of foreign birth in all the ecclesiastical bodies." "The missionaries have divested themselves of a governing power which they had exercised from the beginning, and authoritative religious superintendence now rests with the ecclesiastical bodies." I quote from Dr. Anderson's work, "The Hawaiian Islands," chap. xix. That the change has worked well will appear from the annual report of the Association (Central) which has not yet been published. "We consider," says the report, "that the experience of this year and of the past years proves that no natural barrier exists to the free, equal, and harmonious working together of the Anglo-Saxon and Hawaiian races, in civil, political, or ecclesiastical relations whenever or wherever the God-given manhood of each is respected. A small majority of the members of the Association present has been Hawaiians. The few hoary-headed fathers who brought the word of life to our islands, and who still remain with us, have been treated with that love and respect due to their age, and to the spirit which they have always manifested to us and to our nation. There is pleasing evidence presented in the character and appearance of this assembly, that as the fathers who have borne up the ark of God for forty-five years are passing away, there are not wanting a goodly number of young men who are ready to take their place. In 1863 the Hawaiian Evangelical Association agreed that it was desirable to divide the larger churches, hitherto under the care of the American Missionaries, organise new churches, and place them under the care of Hawaiian pastors as soon as suitable men could be found. This work has gone successfully forward. There are now sixteen Hawaiian pastors within the limits of our General Association. We expect that during the present year more churches will be organised and native pastors ordained. Preliminary steps, with a view to that, have already been taken. In most of the churches the native pastor has received his support from his own people. Only two churches have been aided by the Hawaiian Board. Our benevolent contributions have increased. The amount contributed for the promotion of Christ's kingdom is 5396 dollars, and we hope that we shall yet be able to do more for the cause of our Redeemer both in the Hawaiian Islands, and among the Pagan tribes of Micronesia and the Marquesas.

"We point with unfeigned thankfulness to God, and with an honest pride we have no right to conceal, to the nation as it stands before us to day, and we exult in the thought that, a few of the most highly favoured spots of New England excepted, not a nation exists on the face of the earth so large a proportion of whose people are well grounded in reading, writing, and common arithmetic. Our efforts have abounded with richest fruit, and will so abound, we doubt not, to the end; and this fruition of former hopes shall be to us still the ground of future expectations . . . Wailuku Theological School we regard as a very hopeful feature in its relation to the present state of our Master's work. It has had thirteen students during the year, nine of whom have been sent into various portions of the field. It aids us in providing ministers for churches which on every side are springing up amongst us.

"There has been an increased demand for books during the last half year, 3,500,000 pages have been printed and circulated, of which about 1,000,000 have been furnished gratuitously."

The missionaries have been greatly stimulated in their work by the visit and paternal words of the venerable Dr. Anderson. They have been provoked to emulation, by the efforts of the late king to establish episcopacy in the Islands; and perhaps the despotic and barbarian tendencies of the present king has made them more keenly alive to what might possibly occur in the future. The king, like his great-grandfather, prefers a grass house, ten feet square, in which he resides, to the palace. He never enters a church, and there is good reason to believe that he has no love for Christianity, while a future heir to the throne has been placed by the king in the Jesuit College. Missionaries who have up to the present been the sole promoters of education are ignominiously thrust aside; and, what is still worse, the Bible has been banished from the schools, and a set form of prayer has been forced upon the teachers.

The Reformed Catholic Bishop, lately arrived, has unceremoniously unchurched the "Calvinist missionaries," as he is pleased to call them, while they have, in turn, resolved to ignore the Reformed Catholic Church, as having no proper standing among the Churches of the Reformation. Religious controversy runs high, and what is strange, but true, the Catholic has taken side with the Puritan against the Reformed Catholic. And while they all drive in the circle of controversy, it is not easy for an outsider like myself to say whether nationality or religion have most influence.

In the meantime a company of Mormons fresh from Salt Lake, and with letters of recommendation from Brigham Young to the king, make their appearance. It would seem that, some months back, the king consented that they might come

for the purpose of growing cotton. But Brigham says, "they come for the amelioration of your Majesty's subjects," who, he adds, are a "branch of the lost tribes of Israel, to whom belongs the Book of Mormon." The king replies that he does not require Mormon teachers, that his people are easily confused by anything in the shape of argument, and that they must not be tampered with. "His Majesty is of opinion that the Christian faith, as taught throughout Christendom, is amply sufficient for the salvation of all men, and sincerely hopes that no effort will be made to found a 'colony' on his shores, and gather his people for instruction in the principles of Mormonism." But these communications are most likely to be reprinted in home journals, and it may be sufficient to add that, the Mormons having purchased several thousand acres, have quietly gone to their estates to put down their stakes and, from the success their emissaries had on these islands a few years ago, they must be aware that their doctrine of polygamy is sure to render them popular among a people who practise it, despite laws both civil and Divine.

JOHN HALL.

HAWAII, *July*, 1865.

BUDDHISM AND THE BURMESE.*

THERE are only two of the plain provinces of India, regarding life and work in which we have known Anglo-Indians become enthusiastic,—they are the Punjab and Burmah. The former, as the most northerly part of the empire, has a delightful climate for half the year, is inhabited by the most English-like race in India, and has from the first been administered by the picked men of the services on a system which encouraged individualism. The latter, in spite of rain, has a climate and vegetation equally attractive to those who are accustomed to them; while the people, being casteless, are as English-like in social life as the Sikhs are in temper and manliness. But British Burmah differs so much from the rest of the empire, and is so exclusively the preserve of military officers, that only Colonel Phayre's high character and ability prevent it from receiving a still scantier measure of justice than that to which it has been accustomed. Pegu, perhaps, being almost the last province to come under our rule, may not grumble at being the last to whom we do our duty, but Tenasserim and Arracan have been paying us taxes for nearly forty years, and yet nothing has been done by Government to give the people knowledge and enlightenment. The loyal appreciation of our just rule by the people of the whole province has deserved better of us, and it is now to be hoped that the despatch of the Secretary of State for India, calling for a Department of Public Instruction, will bear fruit even in Burmah.

The means found most successful in our Indian provinces may be ill-calculated, however, to produce the required result in Burmah. Widely differing from the people of India in race, in religion, in manners and customs, and in character, the history of our intercourse with the Burmese presents, to those unacquainted with their characteristics, embarrassing inconsistencies. They ignore all idea of caste. They not only readily acknowledge our superiority in all kinds of worldly knowledge, but do so with such cheerfulness and complacency, that one might almost say they delighted in the fact. In religious matters the Burmese are extremely tolerant, and the acts of all classes sometimes show a liberality of spirit that contrasts favourably with other nations, not excluding our own. The King of Burmah, whose great desire is to be a religious sovereign, and to lay up stores of merit according to Buddhist law, is a most liberal supporter of the Christian Mission at his capital; and it will be remembered that during the mutinies, under circumstances which rendered the gift more extraordinary from him than from any other source, he contributed towards the relief of the English sufferers a sum equal to that given by the most powerful autocrat in Europe. The people of our own province, although unable to imitate this munificence, are yet equally liberal in their appreciation of even our religion.

"What a field for our missionaries!" is the natural exclamation. For half a century missionaries have laboured there, and have found all this tolerance and liberality, but have made, comparatively speaking, few converts. The labourers of all sects, Roman Catholics, Baptist, and Anglican, alike betray their disappointment in the results of their own and their predecessors' labours. The charity of Burman Buddhists towards the Christian is found out at last to be the same feeling that they have for not only the Hindoo and the Mussulman, but for even the lower creatures. Metempsychosis is so thoroughly a part of their practical belief, that, except in times when some strong passion overwhelms their religious convictions, they have a fellow feeling and sympathy not only with other men but with other forms of life. The Burman sympathises with a Christian; so he does with a horse, and shows frank appreciation of the one and kind consideration for the other, as the result, but he has no idea of wishing to change places with either. To be a man is a great privilege. To be a Buddhist is to have the opportunity of making the most of this privilege. It is to have the inestimable advantage of following the teaching of the great saviour Buddh, and of thus gathering during

* From the "Friend of India."

this life the greatest possible amount of merit wherewith to conquer the influence of matter, and finally escape from all the passion, pain, and change that connection with matter entails on the soul. Without going further into Buddhist tenets, as held in Burmah, there may be here found sufficient to explain at once both the charitable tolerance and the quiet unconvertible convictions, which mark the attitude of the people towards Christian proselytizing efforts. That these also shall find the true God is certain, and every one who loves either his Maker or his fellow men must heartily honour and sympathize with those men and women—many dead, some still living at their work—who have devoted their lives to His service among such a people. As if not to leave them without heart, there has been discovered to these labourers a race in the very opposite condition to that of the Burman, and from among the ignorant and utterly barbarous Karens thousands of souls have come into the Christian fold.

In the course of their work, the missionaries have done in Burmah what they did in Bengal. They have prepared instruments in men and books, whereby may be extended to the whole people a sound secular education. The men, however, are few, and the missionary societies have other work than the spread of secular knowledge. A liberal extension of the grant-in-aid system to the province will enable these men to make use of their training without injustice to the religious societies. But perhaps the most important service has been the preparation of books of elementary instruction in the vernacular. Treatises on arithmetic, geometry, history, geography, mensuration, land surveying and even anatomy, have been well rendered into Burmese, and could teachers be found acceptable to the mass of the people, their contents may be spread over the whole country. The fact of the native education being now entirely in the hands of the Buddhist priests, and their monasteries forming the schools of the general population, appears to offer insuperable difficulties. To the best authority on any Burmese question, however, this difficulty presents facilities that, judiciously used, may be made conducive to the end desired. Colonel Phayre considers that Burmese class-books on the various branches of a purely secular education may be taught in these very monasteries; and that, the matter of the books being purely secular, the guardians of the Buddhist faith may be led to substitute them for the cumbrous and erroneous talipot volumes now in use. It may be objected that it is far from advisable to put the education of the people in the hands of these priests. But they have it already in their hands, and the question is simply—shall they be left to teach error and sanction ignorance, or shall they be permitted to convey truth, and the training which discriminates truth, by the use of books immeasurably better than those now in use?

There is no question of the advisability of the reform; but is it feasible? This must depend on the men whose duty it would be to carry out the plan. However liberal Buddhism and Buddhists may be, the priests of this creed cannot be expected to prove exempt from the jealousy and conservatism natural to the position of guardians of the faith. And nothing but the most delicate tact and judgment of one who has had a special experience among the Burmese could hope for permanent success. The universal respect Colonel Phayre's rule, and especially his personal character, has won from the population of the province, is almost a guarantee that, if not spoiled by his instruments, the good work will succeed.

PROPOSED NEW MISSION TO SYRIA.

Dear Sir,—Some of your readers remember that in your number for May last, I gave a detailed account of Mr. Bustany's "National College," at Beyrout. Since that time I have received the following letter from Mr. Bustany himself. It shows that not only that large establishment is, as I said, self-supporting, but that Mr. Bustany has even admitted, at his own expense, a certain number of free pupils, orphans, whose fathers were killed in the massacres of 1860. This is quite like him. He, however, as might be anticipated, finds it a heavy burden upon his private resources, the whole of which he has thrown into his great and patriotic undertaking. But I had better let him speak for himself:—

"Bahamdûn, *July* 22*nd*, 1865.

"My Dear Sir,

"Your letter of the 7th inst. has just been received, and I am sorry that mine did not reach you in time. Your article in Christian Work, in which you give a detailed account of the 'National College,' was read by me and by others with great interest, and it never had occurred to me that you knew so much about the College. I thank you for taking so much pains to promote the interests of the same, and also thank you in advance for future efforts in interesting others in it. You know perfectly well that I have been for more than twenty-five years a labourer in this field, as a preacher and translator of the Bible and many other useful books, and a co-worker of the American missionaries for all that period of time, never aiming to promote my personal interest, or to get the credit. I hope I shall be able to control my natural feelings in my present and future undertakings as well. To serve God and my country is what I aim at; and I hope to find friends in England who take interest in me and my labours, and who will help me

in my present arduous task. I wish the friends of Syria could have an opportunity of seeing my college with their own eyes, for they would become interested in an institution which has already proved itself to be the best institution for the country, meeting with the approval of both natives and foreigners of all sects and denominations, and having the good wishes and sanction of the government of the country, as being carried on with native elements. I hope, dear sir, that you will be able to find some means of helping me in supporting a good number of orphan pupils, who have been on my hands for the time past, and whom I shall be obliged to dismiss if I am not helped. If you can find me 'scholarships,' and the salary of an English teacher, to come from some inividuals or societies, I shall be much obliged.

"I remain, dear sir,

"Yours affectionately,

"B. Bustany."

I earnestly trust that the friends of Syrian Missions will lay this matter to heart. As to the amount of support that Mr. Bustany requires, his letter does not contain any information, but I may perhaps supply it. I hope such a sincere and unassuming Christian as Mr. Bustany will not consider me as acting against his interest when I state this simple truth, that every sum of 12*l.* a-year will enable him to support a free pupil as full boarder. As to the support of an English teacher, you have already given me an opportunity of stating the great importance which I attach to that point. The English language, owing to the extreme simplicity of its grammatical system (I do not speak of its orthography), is of all European languages the easiest to learn for natives of almost any country. The spread of the English language not only gives the natives means of access to the learning, civilisation, and thoughts of a leading nation, which owes all to the Bible, but it prepares to English visitors and English enterprise a ready welcome everywhere. Nowhere should Englishmen be more anxious to prepare to themselves that welcome than in the Land of the Gospel.

In my article, "A Year's Missionary Life in Damascus," I let your readers understand that the work so laboriously begun afresh, and so prosperously developed, during that last year of my missionary labours, had to be interrupted, and my connection with the Board which supported me broken. The reasons which led to this result are perfectly intelligible to my friends: I have no desire to keep them back, were there the slightest reason for bringing before the public the misunderstandings of men who had been for a long time warm allies in a cause which remains the same. As my ministerial authority and responsibility came from a higher source than a Board, they also remain the same as before. As long as I was connected with that Board, I considered the pecuniary support which I received from it for my work and for myself as a mere providential help, which came to-day and might not come to-morrow, or might come from another source. I never thought that my salary was the price of ministerial labour, nor that I was bound to work merely on account of or in proportion to it. What I spent every day for my sheep, for winning them to Christ, was my life itself. The tie created between them and me by years of such intercourse, the right of the pastor over the flock, and of the flock to the pastor of their predilections and of their choice, are divine things, incapable of being bought or sold, and which a missionary cannot be supposed to transmit to the order of other men whenever he signs a receipt for the last term of his salary. The work that I had begun is essentially mine; I conceived it; I organised it. From the manner of founding a native congregation to the manner of casting an Arabic type,—from the compilation of a new popular Arabic catechism, whose questions and answers pass from lip to lip, to the compilation of an Arabic liturgy, which entirely reconciles Protestant Episcopacy with Protestant Presbyterianism, Lutheranism with Calvinism, and all of them with Christian antiquity—all was the fruit of my meditation and of my efforts, my own exertion and my own pet work. It is at the same time the kind of work that Protestant natives are resolved to have, and the kind of missionary effort which is in their opinion likely to be most successful among their countrymen who are not yet Protestants. Is the whole of that to fall to the ground? It must, if I do not get support to carry it on. As I am in this country with a view to ascertain whether and by whom I may expect to see my projects adopted and supported, you will do me a kindness by inserting the following *exposé* of my plans, which will be the more clearly understood by those who have read my former article in Christian Work.

Plan of a Mission in Syria.

The normal number of the officers of the Mission is fifty, viz.—

One responsible superintendent,—always a European Clergyman; nine printers; forty native agents, labouring in the different stations.

The following table gives a fair estimate of what a Mission, established with that number of officers, ought to cost:—

General Items.		
Salary of the responsible superintendent	£300	
Travelling expenses	100	
Incidental expenses	100	
Total of general expenditure		£500...500
Support of the Press.		
Overseer	£50	
Six workmen	200	
Two apprentices	50	
Total of press expenditure		£300...300.
Carried forward		£800

Brought forward . . .	£800
SUPPORT OF NATIVE AGENCY.	
Salary of 10 pastors, at £48 . .	£480
Ditto of 10 first class teachers, at £36	360
Ditto of 10 second class teachers, at £24	240
Ditto of 10 third class teachers, at £12	120
Total expenditure for native agency	£1200...1200
General total	£2000

Of these figures, the only one over which the responsible superintendent has no authority is that of his salary.

All other figures may vary at his discretion. He is at liberty to employ a number of agents of each class, greater or smaller than that indicated in the table, and to fix their salary at a higher or lower figure than there stated. In doing this, he is governed by the necessities which arise from circumstances of times and places, taking also into account the abilities, length of service, and family circumstances of the divers agents.

No item is inserted for press furniture, because it is supposed that in the first year a smaller number of workmen than here stated shall be employed, and the resulting surplus be applied to the purchase of materials. It is also supposed that the sale of the productions of the press will soon be a sufficient compensation at least for the purchase of paper and other materials.

The press is expected to be the very life of the Mission.

The salary stated as that of a native pastor appears to be small; but my knowledge of the country enables me to say that it is all that a prudent Board ought to give. A Missionary Board, in supporting a pastor, ought always to look forward to the time when the native community will undertake that expenditure. As it is only in very few cases that our native churches may be expected to give to their pastor more than 48*l.* a year, the pastors ought not to be accustomed to get more. It is what a decently supported Greek priest would generally get.

Every native pastor, besides his Sunday ministrations and other pastoral duties, is expected to act as village-school teacher on all week-days except Saturdays. It would be useless to have in the same village both a pastor and a school teacher for the small communities which we may generally expect to have in a country where the population is so dispersed as in Syria.

Every missionary agent, who is not an ordained minister, is expected to read public prayers on Sunday; to make the word of God known around him by distributing the Bible, visiting, and receiving visits; and to act as school teacher on week-days, except Saturday.

The great difference of salary between the three classes of school teachers arises from the fact that their qualifications may differ very much. In a small village where we cannot send a teacher, we may be happy to avail ourselves of some goodly man among the inhabitants, who will deem 12*l.* a year a sufficient reward for teaching the children in a room of his own house. Where we cannot find such a man, or where the locality is more important, we must send a fully-trained Protestant teacher, whose salary may vary between 2*l.* and 3*l.* a month.

The superintendent is at liberty, whenever he sees a fair opportunity (and these opportunities slip away very easily when not seized in proper time), to apply to the purchase of church property any sum which otherwise would have been available for the ordinary purposes of the Mission as stated heretofore; provided that no more be expended than 300*l.*, once for all, in every locality. A village cemetery may be purchased for about 5*l.* About 10*l.* would buy a building ground of sufficient extent, and 85*l.* would generally suffice to build, in a simple style, a little church, with a few rooms for the pastor; and if afterwards the congregation become numerous enough to build something better, the former church may still be used as a school-house. In Syria, land of the value of 200*l.* would yield 24*l.* yearly income, that is, half the salary of a native pastor, the Board making up the surplus for a time, until the congregation relieve the Board of this expenditure. In a Syrian village where there is a Protestant cemetery, a church, and a piece of land bearing 24*l.* income and secured by legal deeds as the perpetual endowment of the parish towards the pastor's salary, the Protestant community has its existence secured for ever.

The responsible superintendent establishes stations where he pleases, and employs whom he pleases. As soon, however, as a native pastor is ordained, the superintendent ceases to have any authority over him. Native pastors are submitted canonically to the local synod composed of their colleagues; and, as far as money matters are concerned, they are directly connected with the Board, which may or may not employ the superintendent as a medium between it and them.

The responsible superintendent selects his residence where he pleases in the Mission field, and comes to Europe whenever he thinks it proper, on condition of appointing one of his agents as his substitute during his absence, so that the work may suffer no interruption.

The responsible superintendent is called by that name, instead of the more appropriate one of missionary, because by missionary the public are, unhappily, accustomed to understand, not a man sent to organize and direct a native agency, but a man whose direct intercourse with the people to be evangelized is the ultimate and almost only object of the Mission. Hence, most Missionary Boards seem to think that they have done their best when they have increased their staff of Missionaries up to the limits of their resources, without reserving any sufficient part of their funds for the support of native agents. No mistake can be more ruinous to the cause of Missions; and those who inquire with so much anxiety as to the

causes of the little efficiency and great expensiveness of Protestant Missions, compared with those of Roman Catholics, ought to look for an answer very much in this direction. The sum which, in our present scheme, would give life and vigour to a Mission employing fifty agents, maintaining schools, the preaching of the Gospel, and regular religious services, in forty stations, and having, besides, an efficient press continually at work, would hardly suffice to the support and expenses of four or five missionaries.

The superintendent is responsible to the Board, and the Board to the public. The province of the Board is to collect funds with all necessary solicitude, in order that the work should never suffer; to require from the superintendent periodical reports of his proceedings, and strict accounts of all the sums spent by him; and to enable themselves, by collateral evidence, to satisfy the public that the work is faithfully carried on according to the principles candidly stated and freely agreed upon.

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OUR RELIGIOUS SOCIETIES.

THE RELIGIOUS TRACT SOCIETY.

WYCLIFFE, emphatically the Reformer before the Reformation, sent forth 100 small publications, which were widely yet secretly diffused over England, and thus fed with holy oil that torch which, once kindled, was destined to fill with light all the land. When one has visited Lutterworth, where Wycliffe wrote and taught, and when you have looked over the Leicestershire hills and plains around, where in all probability the farmers and tillers of the rich fields are the lineal descendants of the men who first embraced the doctrines of Wycliffe, vivid are the impressions left on the mind, not only as to the power of his oral teaching, but of the little manuscript treatises by which the friars and the "regular" priesthood, with the bishops, afterwards sought his life, but in vain. What a flutter of alarm must have run through their ranks on discovering, ever and anon, one or another ceasing to attend mass and confession, because Wycliffe's New Testament in the vulgar tongue, and his tracts, had revealed to them a new "way" which yet was the "old paths." It is a historic fact, that a young foreign nobleman visiting England, who had become a "heretic" by reading Wycliffe's small treatises, on his return home placed them in the hands of John Huss, and thus was there another great witness-bearer raised up, whom the Council of Constance might consign to the flames, but whose preaching and suffering unto death evoked, cherished, and strengthened true faith in the hearts of thousands.

Tindal, besides being the most famous of all translators of the Bible, was also a tract writer. When a copy of one of his tracts was presented to Henry VIII., he said, after perusing it, "This book is for me and all Christian kings to read."

In 1790, Hannah More published her first tract, "William Chip," and of this and similar publications, she records in her diary, that two million copies had been circulated in the first year. The name also of Mrs. Rebecca Wilson, of Clapham, who expended for years labour and money in the preparation of abridgments of useful works, and who also had tracts written for scattering abroad, is worthy of veneration as that of a woman full of faith and actuated by hallowed zeal.

When Charles Simeon and a pious friend went on horseback over the borders, and penetrated into Scotland, John Campbell (afterwards missionary in South Africa, and pastor at Kingsland, London) was much interested in finding that these "riders" as they passed along the highways were wont to scatter copies of an earnest tract, with the title "Friendly Advice."

Not long since, the writer visited Gosport, and while there, he entered the vestry, and stood in the pulpit of that spacious edifice, with which the name and labours of the venerable Dr. Bogue will for ever be associated. That house had been the spiritual birth-place of very many. They heard the word from his lips and received it in the love of it. Among others thus delivered from the burden and bondage of sin, were two young men, Morrison and Milne, whose names afterwards became illustrious and great, in the noblest sense, in connection with the pioneering work of Protestant Missions in China. When the London Missionary Society was formed, Dr. Bogue was one of its fathers and founders, and stimulated by voice and influence, and by the infection of a lofty enthusiasm, the nascent zeal of the revived Christianity of the first decade of the present century. But it is not, perhaps, so generally known that earlier and older than the Missionary Society itself, and earlier, too, than the British and Foreign Bible Society, was formed the Religious Tract and Book Society.

Its foundations were laid in the year 1799, and thus the latest authentic record as to its operations forms the sixty-sixth Annual Report. The Rev. George Burder wrote the first publication of the Society, and was the special instrument in making those tentative efforts at printing and publishing tracts while a pastor at Lancaster, which ultimately, on his removal to London, brought together the little company which formed the first committee. We associate with his name that of Dr. Bogue also,

and this especially in connection with the first anniversary sermon preached by him for the Tract Society. Very pithy and suggestive when heard, must have been the following passage in his discourse. Even when read, we can see and feel how the little treatise and "tracts" which condenses into a small space great verities, solemn marriages, affectionate invitations, startling and appropriate facts and anecdotes, and brings prominently before the reader, Gethsemane and Calvary, life and death, blessing and cursing, and the retributions of a coming eternity—has really for its method, example, and authority, the Holy Spirit's own way of teaching the ignorant, and winning the rebellious to loyalty and to God.

"The oldest book extant," said Dr. Bogue, "is a volume of Divine truth, which Jehovah dictated and Moses wrote. Joshua, the captain of the host, Samuel the Judge, David and Solomon, the Lord's anointed, the prophets of the Lord, the apostles of Christ—all composed religious tracts for the benefit of mankind. Providence has mercifully preserved them to be the light, the joy, the consolation of every succeeding age, and they are the sun of the moral world * * * * Where these tracts are not known, where truth shines not, it is night—night like Egyptian darkness, with all the horror of the blackness of the shadow of death."

THE TRACT SOCIETY'S PUBLICATIONS.

The analysis of these presents us with a wondrous variety. Under the head of "Tracts" there are "The First Series," upwards of 800 in all, which are of permanent interest and permanent value, and of which a considerable number are new tracts, replacing four others formerly issued of the same numbers in the Society's catalogue. Some of these tracts are selections from the writings of Queen Catherine Parr, Archbishop Leighton, Baxter, Owen, Bunyan, Flavel, Calamy, Watts, Wilberforce, Venn, Nebb, Robert Hall, Fuller, Stowel, and others. Of this series also is Cecil's "Friendly Visit to the House of Mourning," Leslie's "Short and Easy Method with the Deists," Doddridge's "Credibility of New Testament Writers," while Volney is compelled to bear his unconscious but convincing testimony to the fulfilment of the prophecies of the Old Testament, which indicate the desolations of Palestine, and the "Ruins" of doomed "Empires."

Of modern contributors to the first series of tracts, the names of the writers are for the most part withheld, but we can confidently affirm that if they were known, they would not only confirm the present confidence of the friends of the Society, as to the soundness and excellence of the publications, but would command increasing admiration for the consecrated gifts here brought to bear upon the enforcement of eternal verities. *Exceptio confirmat regulam;* and the exceptions here to the "anonymous" are comparatively few. The name of the late Dr. Sumner, Archbishop of Canterbury, is identified with his admirable and impressive tract and sermon in one, "True Peace, the Result of Christian Faith." The Rev. Charles B. Taylor, the author of "The Bar of Iron," and other striking tracts, is not to be blamed, if he has claimed that with each his name shall be associated. "Personal Service," the only tract of Mr. Spurgeon's on the catalogue, is read all the more extensively, by the knowledge of the fact that he has produced it.

THE WRITING OF TRACTS.

It is not every one who is able either to preach a powerful sermon or to write a first-class tract. To tract-writing as well as to preaching, we are very much inclined to apply the anecdote of an embarrassed preacher in the back-woods of America, who began but was not able to go on, and who, after repeated failures, cut the Gordian knot, and secured a comparatively facile descent from his improvised pulpit, by exclaiming: "If any of you, my friends, think that it is an easy thing to preach, *you had better come up here and try!*"

So, to "try" the writing of a tract will to a large number—even of good preachers—as well as judicious Christian people, be a motive for moderating their expectations as to the exalted excellence of even a portion of tracts, which, "thick as leaves in Vallombrosa," are scattered wide and far over the world. A good man preaches a sermon, and his soul is a-glow with its theme—his audience catches the infection, and their hearts beat in response to the words of warning and exhortation from the sacred desk. But let this sermon be written out, and set before an editor or a committee—the adjuncts, the associations, the melting accents, the kindling eye, the impressive action, and in a large majority of cases the sermon, will be found quite unsuited to do the work of a telling tract.

And yet even here there is "often a vein for silver," in many minds which are not specially qualified to turn out first-class tracts habitually. The lode may be limited, but the genuine silver is there, and when melted in the crucible, under the ardent heat and fervour of first love to Christ and souls, or made molten in the furnace of sore personal trial and affliction—the result—through a single tract, may be the salvation of many a sinner, the cheering of many a mourner, and this continuous and ever anew in successive generations.

The anonymous being always respected by the editors, or the name given confidentially, never made known as the "proof" of an apparently eligible tract passes round the table of the assembled Committee—there is no reason why writers, both male and female, both as to the tract and periodical departments of the Society, should not "try and try again." Any one who has had a glimpse of the interior of London publishing houses—especially as to periodical literature, must be well aware that it is not the Tract Society editors only, but many others, who are flooded with manuscripts

totally unsuitable. The Tract Society is the trustee of an immense Christian constituency. Year after year it is expected to produce a pure, healthy, and edifying literature both as to tracts and books, and its success in meeting these expectations, is the best defence of the Society, if it needed to be defended. One style would not meet the desires or tastes of a multitude; there must be a variety, and it is largely supplied. Good taste, a clear pictorial style, a Saxon directness and brevity strikingly contrasted with the Johnsonian and Latinised style of its earlier publications, a legitimate use of fiction as well as fact, direct appeals to the judgment, the affections, and the conscience; and last, not least, a full orbed Gospel ever set before the reader in every tract and book published. These are the claims and characteristics at the present time of the Society's publications.* Extended and careful revision, we have reason to know, has been in exercise year after year, and thus tracts no longer suitable disappear, while others undergo such a change as to modernise and make more effective their intrinsically precious contents.

OBJECTIONS AND MISUNDERSTANDINGS.

The Tract Society, whose cumulative power and success is so conspicuous, has been subjected from time to time to sharp criticism, and also to accusations and objections which deserve a temperate examination and explanation. We have no doubt that nothing more than a lucid statement of facts is necessary to satisfy every candid mind. The earliest objections were made at that period when abridged editions of the writings of the Reformers and Puritan Divines were published. The complaints had reference to the omission of passages on controverted points, on which Protestant Christians of the present day would necessarily differ. But, to use the language of the late excellent Secretary, William Jones, in his Jubilee volume—"Considering the Catholic platform of the Society, and that the object in publishing was the edification of all, and the stumbling of none, surely the course adopted was imperatively demanded. Extraneous passages being omitted and a notice to that effect being given, the book thus abridged has been acceptable to the whole Protestant Church."

The second objection is the Society's alleged interference with the booksellers' trade. Here very incorrect statements, founded on want of inquiry, have been made. It has been affirmed that the Society has an unfair advantage as to its publications, as the benevolent funds are used to make up losses, or to cheapen them below the standard at which they could be published by the trade. Let it be universally known that the annual accounts show that no portion of the contributions has been thus applied for many years; that the grants of money, printing paper, wood engravings, or publications are annually made to a much larger amount than the sums received for such contributions, and that the whole expense of agency, rent, taxes, salaries, wages, editing, and authorship, at Paternoster Row, is paid out of the regular profits of the cheap publications.

THE BREAKFAST TABLE.

Let it not be forgotten that for sixty-six years, every Tuesday morning throughout the year, there has gathered together a band of men whose hearts "God had touched," ministers of religion, Christian laymen, merchants, lawyers, physicians, employés in government offices, retired officers, many of whom resided at a distance of many miles, and that without fee or reward, save the luxury of doing good, they have given themselves heartily to advance the interests of this great Institution, both at home and abroad. Many of them—some living, and whose names we withhold—have devoted large sums of money to the objects of the Society.

A visit paid to the Tract Society's weekly breakfast will show what the work and the workers are. The moment that the clock of St. Paul's Cathedral strikes eight, the assembled Committee kneel down in solemn and reverent adoration and prayer before God, invoking a blessing on each other, on the Church of Christ, and on the whole world. Then follows the reading of the minutes of the last meeting by the secretary, and next the review or criticism of a tract in proof, the MS. of which had been first of all read with such approval by the officers of the Society as to warrant its being subjected to the final decision of the Committee. In these criticisms the idiosyncracies of different minds and tastes reveal themselves. Sometimes a good tract may be rejected, and sometimes too, full allowance and latitude may not be made for the peculiar modes of thought and expression and illustration by the respective writers, and thus the tract may be tamed or toned down. But as a rule, hasty, uncharitable, inconsiderate judgments are shunned, and more and more every year—considering the large issue demanded—does the quality of tracts improve. There may be a doubt of this. If so, we say "call at Paternoster Row, ask for a catalogue," and see what a rich and full supply there is of didactic tracts, of tracts founded on facts, of controversial works bearing on the Romish and other errors, and tracts also beautifully printed and illustrated by first class engravings. Look also at the recent volumes and serials issued for children and young people; examine also "The Monthly Volume" series, and see what condensation of knowledge is

* At the beginning of the Tract Society movement, when Hughes, Burder, Rowland Hill, Alexander Waugh, Dr. Bogue, and Legh Richmond were members of the Committee, it was resolved that "every tract and book shall contain a clear statement of the method of a sinner's recovery from guilt and misery: so that, if a person were to read a tract even of the smallest size, and should never have an opportunity of seeing another, he might be plainly taught that in order to salvation he must be born again of the Holy Spirit, and be justified by faith in the perfect obedience unto death of our Lord and Saviour Jesus Christ." This is the fundamental rule of the Tract Society to this day.

to be found—the laborious results of sanctified talent and genius. Look over the books also for aged persons, for the afflicted, for special classes—soldiers, sailors, &c., and also the "Book Hawking" series for country districts. Add to this "The Paragraph Bible," "The Wisdom of our Fathers," including selections from Bacon, Leighton, Howe, &c., and in all these, as well as other publications, including the "Leisure Hour," "Sunday at Home," &c., you will see how constant, careful, and earnest must have been the counsels, plans, and supervisions of the Committee from year to year.

CONTROVERSY.

Within the embrace of tracts—independent of large treatises—will be found an armoury of proof in reference to infidelity, to Romanism, to Mormonism, and also as to the Divine authority and perpetual obligation of the Lord's Day, and the doctrine of the Trinity. We say advisedly and from personal examination, that on all these weighty topics the tracts are alike able as to argument, and accurate as to quotations, made from authentic sources bearing on the controversy in hand. That such accuracy is especially important with regard to the controversy between the Protestant and Romish Churches will be acknowledged on all hands. Let the tracts then that are issued on this weighty theme be carefully examined. Whether they treat of "The Mass," or the "Doctrine of Purgatory," "Doctrine of Transubstantiation," "Romish Doctrine of Pardon of Sin," "The Church of Rome guilty of Idolatry," "Marks of a True Church," "The Worship of Mary," "The Supremacy of the Pope without foundation," or "Extreme Unction," it will be found that they are as trustworthy as to extracts, or references to the authentic documents of the Church of Rome, on the one hand, as they are free from bitterness and railing accusation on the other.

In reference to recent Controversy, besides the calm and powerful treatise published by the Society in the volume of the Rev. T. R. Birks, the "Personal Testimony of Jesus Christ to the Divine Inspiration of the Pentateuch," recently published, is most valuable and seasonable. It is simply a collection of those sayings of our Lord with suggestive headings which, if He is to be recognised the Faithful and True witness, must establish every doubting mind in the accuracy, and unmythical reality of the Mosaic records. Amplified as this line of argument was, first in a sermon of Dr. M'Neile at St. Paul's Cathedral, and last year by the Rev. Newman Hall on the platform of the British and Foreign Bible Society, nothing can be more impressive.

WARNINGS.

Among these is Dr. Owen's "Sin and Danger of neglecting the Saviour," and "The Progress of Sin." The last-mentioned tract is printed also in French—as are many others—and associates a well-remembered summer sojourn on the Continent with its partial distribution. Other warning voices come to the "Children of Disobedience," to the frequenters of races, pleasure fairs, and wakes; and not least vigorous and important, "Sabbath play and Sabbath labour," showing that the friends, *par excellence*, of "the working man," who are the advocates of largely secularising the Lord's Day, in various well-known ways, are inevitably and surely taking a course which, if such opinions prevailed, must rob a large number of the sons of toil of that "rest day" which a gracious Creator carefully instituted and consecrated from the beginning, and which is the working man's birthright and boon.

In the foregoing analysis of the principal small publications, we have not included the improvement made of telling incidents, great occasions, lamentable catastrophes, and Divine visitations—such as the pestilence, the harvest and its lessons, family prayer, with forms for its observance in the cottages of the land; tracts narrative, didactic, biographical, for soldiers, sailors, and navvies, "Hints on the Lord's Supper," and such stirring narratives as "The Loss of the Ship Kent," "The Hartley Colliery Accident," "The Collier Boy and the Candle-Box," as also tracts for the New Year—all these are excellent and admirable.

THE MONTHLY VOLUMES.

This series of 100 volumes is specially adapted for families, schools, and general libraries. The writers who were invited to contribute to this collection were eminent in their respective departments, as antiquaries, naturalists, ethnologists, physicians, antiquarians, Arctic voyagers, travellers, divines, and scholars. The greater number of these wrote anonymously, but the names are given of Dr. Lindsay Alexander, author of "Christ and Christianity;" of Dr. Dick, author of "The Christian Philosopher;" of Captain Scoresby, in connection with the "Northern Whale Fishery;" and of Dr. Kitto, who furnished to this series three admirable volumes, on "The Court of Persia," "The People of Persia," and "Ancient and Modern Jerusalem."

PUBLICATIONS FOR THE YOUNG.

From the beginning of the Tract Society movement, suitable books for the young were sought to be produced. But when one compares the early issues with the modern supply, the present superiority as to matter, style, paper, printing, and engraved illustrations, is most striking and suggestive. It is true that Richmond's "Annals of the Poor" were as telling forty years ago as now, even in an humble dress. But the very getting-up of the works for the young at the present day is a passport and introduction to juvenile regard; and as to the contents, they are superior. They comprise a large number of first-class and expensive engravings; they have evoked the genius and talent of "Old Humphrey," Charlotte Elizabeth, Catherine Sinclair, Mrs. Copley, Mrs. Fry, and others, with the grave and solemn appeals of Thornton, J. Angell James, and Pike, and other pictorial

writers. The narratives and tales are many of them very graphic. There is one (shilling) volume in this series, "The Mirage of Life," which we believe was written by the first editor of the "Sunday at Home" and "Leisure Hour." We know not any book which we should place in the hands of a young person who was in danger of being dazzled and fascinated by the promise and glare of the world, to prove to him, from most prominent and impressive examples of men called great, but who were not good, that a life of fame, a successful career of conquest, the accumulation of riches, are, without Christ and the purifying, ennobling hope of a better country, always disappointing, and but like the mocking "Mirage" of the desert sands.

Ample provision is made in six "sets" of Tract packets illustrated, in "The Little Library," new picture books, short stories, and picture cards—the enumeration of which occupies many pages of the Society's catalogue. We are not at liberty to mention the name of the writer whose services have been pre-eminent in this department. His "path is in the shadow, and his steps are in the byeways of the world's renown," but "the day will declare" what admirable books of all kinds he has prepared for young people, and this amid other urgent duties and engagements.

THE TRACT SOCIETY AND THE CITY MISSION.

The City Mission has for a series of years received large grants of tracts, as well as made extensive purchases at reduced prices. Many readers can vividly recall that memorable and solemn day, in November, 1854, when Wellington on a funeral car drawn by the old veterans who had fought with him in the Peninsula and at Waterloo, was carried to his resting-place in the Cathedral of St. Paul's, and when the presence of peers, peeresses, commoners, of foreign generals, of multitudinous spectators within and without—with solemn music and general mourning, proclaimed that a prince and a great man had fallen in our Israel. Religion was busy on that day, among the thronging crowds in the streets; long before daylight a band of City Missionaries were at their assigned posts, and ere the day was over, they had given away about half a million of three most impressive tracts, which, specially written for the occasion, were issued by the Tract Society. Mainly, also, through the same agency, when the Sabbath question was specially agitated in connection with the proposed charter to the shareholders of the Crystal Palace at Sydenham, about a quarter of a million of one of the Society's tracts—"The Christian Sabbath and the Crystal Palace," were scattered among the London masses.

But in the ordinary stated work of the City Missionaries, tracts are distributed in vastly increasing numbers every year. "In no department of the City Mission work," says the latest report read at the Exeter Hall Anniversary Meeting, "has the increase of late years been so rapid as in the distribution of religious tracts. And such is the demand in the present day for these publications, that it is impossible to prevent the increase. The circulation of tracts this year" (in London and by the City Missionaries) "has reached the enormous number of 3,385,938, which is an increase during the year, exceeding a quarter of a million, and makes a total cost to the Society for tracts of 1,121*l.* 19*s.* Nor does the increase in numbers denote the entire increase that is constantly occurring. It includes a very much larger and more expensive description of tract than was ever used by the Society in its earlier years. And it is encouraging to believe that although both the number and length of the tracts have thus largely increased, the amount read is far greater than when the distribution was so much less."

"The Monthly Messenger" is a four paged octavo tract, with an appropriate wood-cut illustration, which the City Missionaries specially prize, as it has been most useful and popular. It is alike adapted to the humblest and the most educated—lively, pictorial, and impressive.

SERIALS.

Among the periodicals are the "Leisure Hour," the "Sunday at Home," "The Child's Companion and Juvenile Instructor," "The Tract Magazine and Christian Miscellany," and "The Cottager and Artisan." We were present at the birth and at the naming of the two principal serials, "The Leisure Hour" and "The Sunday at Home." A body of grave and earnest men, including several who had been identified with the Society for many years, had been deeply impressed with the necessity of providing a counteractive to serials of demoralising and dangerous tendency. The periodical form, it was felt, must be adopted, so as to meet at once the popular craving for that class of publications, and to supply healthy mental and moral food for the masses, such as should gradually wean them from what was unwholesome and polluting. The urgency of the crisis was recognised by the Committee, and after much deliberation, first appeared (in 1852) "The Leisure Hour," and two years after "The Sunday at Home." The first was designed for the perusal of individuals and families, during the intervals between the public services of the sanctuary on the Lord's Day, as well as for invalids and others shut out from the sanctuary. "The Leisure Hour," suggested by its title what its mission was, and embraced a wide range of subjects. Of "The Sunday at Home," no less than 130,000 copies are not only printed but sold by the Tract Society; and of "The Leisure Hour," nearly 100,000.

HOME FIELDS FOR CIRCULATION.

The Home field includes the United Kingdom, the Channel Islands, and the Scottish Isles, and into nearly every locality have tracts, small books, and larger publications penetrated, through gene-

rous grants made by the Society, in aid of local contributions, and frequently without cost. For workhouses, asylums, and other public institutions; for soldiers, sailors, miners; for special distribution by the agents of the open-air mission and others who do evangelistic work; for emigrants leaving for the United States and the colonies; for Sunday School and parish libraries, grants are being constantly made. During the period of the Religious Awakening in the North of Ireland, the Committee published new editions of "James's Anxious Inquirer" and other works suitable for those who were brought under conviction—and these were gratuitously and extensively circulated.

One result of that season of spiritual awakening, undoubtedly was to give a great stimulus all over Scotland as well as in the province of Ulster in Ireland, to the colportage distribution of the Scriptures and of religious tracts, books, and serials. These movements are statedly helped by the London Tract Society. Scotland, last year, received through various applicants 127 libraries at half catalogue prices, 3,387,440 tracts at half subscribers' prices, and 341,280 free. Included in this was a grant, in value 100*l.*, made to the Religious Tract and Book Society of Scotland. By the hand of colporteurs alone 697,171 tracts were distributed, without including grants to mission districts, to reapers, emigrants, fishermen, soldiers, sailors, &c. The Scottish Monthly Visitor Tract Society gave away last year, in Gaelic and English, 2,890,676 tracts. The total circulation in Scotland since the establishment of this Society, has been 58,575,338; and the average monthly is 240,898.

Ireland last year received 79 libraries, and 113,623 tracts at half subscribers' prices, and 106,305 free.

For England and Wales the total value of grants last year was 6,361*l.* 3*s.* These embraced classes and objects previously enumerated, and also libraries for poor districts, for schoolmasters, for ministers, and students.

FOREIGN FIELDS.

For years past the Continent of Europe has, through zealous persons resident in different cities and countries, been largely supplied with religious tracts and books in various languages—Iceland, Russia, Sweden, Denmark, Holland, Belgium, Germany North, East, and South, and the Rhenish provinces; France, Switzerland, Italy, Hungary, the Peninsula and the Mediterranean.

The Tract Society of London has been the main support of societies at Paris and Toulouse in France, and, along with the British and Foreign Bible Society, has done much for benighted Brittany by the New Testament and tracts printed and circulated in the Breton tongue.

The Danish War furnished an opportunity to the Lower Saxony and Hamburg Tract Societies of distributing more than 300,000 tracts. "When the Austrian and Prussian troops marched through the gates of Hamburg, the tract distributors were standing ready to receive them, with spiritual weapons. . . . The work was carried on in the battle-fields and hospitals among the allied troops and the Danish prisoners, with spirit and activity. . . . . They were almost all received not only willingly, but with joy. The officers often kindly assisted in the work. The tracts distributed were in the German, Hungarian, Italian, Bohemian, Polish, and Danish languages. Ten thousand copies of "The Pilgrim's Progress" were also given to the troops at the expense of the Tract Society.

India and the Colonies, China, and South Africa, Natal, Liberia, Old Calabar, the Mauritius, and Oran, all have benefited by the liberal grants of the Tract Society. How frequently at the meetings of the Committee are read applications from missionaries in foreign lands for casts of cuts, for illustrations for papers, for books and tracts—all printed under missionary superintendence. One of the most thoughtful acts of kindness ever shown to missionaries was the presentation to them by the Committee of the best English books published by the Society. The boon was received with a combination of surprise, gratitude, and joy; a family library having been thus supplied to each missionary home.

Last year the sums voted for printing on the Continent—including Italy, where no less than 24,100 volumes were sold; India, which had grants of the value of 2,831*l.*; and China, where, at Pekin, tracts and books are now being sold in the busiest districts, and in front of the Imperial palace—amounted to 14,770*l.* The European languages into which hand-bills, tracts, and books have been translated by the Society are:—French, German, Italian, Danish, Dutch, Spanish, Portuguese, Norwegian, Swedish, Russian, Mongolian, Modern Greek, and Welsh. The following

SUMMARY AS TO CIRCULATION AND FUNDS

indicates remarkable results.

Summary of the Proceedings of the Religious Tract Society to March 31, 1865.

1. PUBLICATIONS.

Annual Circulation from the London Depository	41,794,653
Total Annual Circulation, including the Issues of Foreign Societies, about	48,000,000
Languages and Dialects in which the Society has published	119
Total circulation in sixty-six years, about	1,100,000,000
New Publications during the year	307
Number of Publications issued in sixty-six years, about	9,300
Publications at present on the Society's Catalogue, about	8,100

2. CIRCULATING LIBRARIES.

About 16,439 Libraries have been granted since 1832, at reduced prices, exclusive of those sent to foreign lands, the reduced prices gratuitously voted being £37,857; namely:—

For Sunday and Day Schools	9,592
For Destitute Districts, Parochial and Miscellaneous Objects	6,113
For Union Poor-houses	349
National, British, and other School Teachers	345
Lunatic Asylums	40

3. FUNDS.

	£	s.	d.
Total Receipts for the year, including Sales, etc.	109,887	3	6
Total Grants for the year, for Great Britain and Ireland, the British Colonies, and Heathen and unenlightened lands ..	14,626	13	5
Excess of Grants over Benevolent Receipts, including Legacies	1,270	4	8

The Society's business is conducted with singular vigour, and the Society house at Paternoster Row will be found by the visitor, in all its departments, a bee-hive of activity and industry. It is a great mercantile as well as a religious success. Such is the general excellence of the literary products, that after all expenses of publication, &c., have been met, several thousand pounds of surplus proceeds of legitimate trade profits remain to be added to legacies, donations, and annual subscriptions, which are employed in sending truth, in a printed form, and in very many languages, all over the world. Not one farthing of the gifts and bequests annually received is spent on the expenses of the establishment. The Committee all serve without any other recompense than that which comes—and it is not small—from the kindly glow of mutual love and hallowed co-operation. When it is remembered that the Committee meetings are held all the year round—on each Tuesday morning—so early as eight o'clock, it will be acknowledged that some self-denial is involved. Some who have served on the Committee have, as it were, died in harness; others continue until providential changes require their retirement. Changes thus do occur every year. The writer of this paper cannot help saying, that the Tract Society is peculiarly dear to his memory and heart. He had the honour and privilege of serving on its Committee for ten years. There he formed endearing friendships; there he took sweet counsel with representatives of the various sections of the one true catholic Church of Christ; and thither he has seen come, from the west and east, some of the noblest and best of the earnest and devoted men, who, British-born or foreigners, were carrying out the Society's objects in their respective fields of loving toil. And as for the Committee, their basis of labour was and is the truth as set forth by the Saviour and His Apostles, for which confessors and martyrs have contended and died. No exclusiveness could breathe in that atmosphere; and whether in the garb of Churchmanship or Nonconformity, no bigotry could find any congenial bitterness there.

MEDICAL MISSIONS.

UNION FOR PRAYER.

WE believe that the Medical Mission principle, which has been often explained and illustrated in these pages, is now more thoroughly understood and appreciated than it was even a few years ago. Indeed, we may almost make the assertion, that no missionary enterprise will be entered on at the present day, without a more or less ample recognition of the medical element, and that all the old well-established missions are feeling and confessing its value, and the scriptural foundation upon which it rests. Still, notwithstanding this indubitable progress in the way of recommending itself to the minds of Christian men who are striving to promote the cause of Gospel truth, and although many encouragements are daily met with by medical missionaries, in all their fields of labour,—more so, perhaps, than by any other class of evangelists,—it cannot be denied that the *positive* results in the shape of hopeful conversions fall greatly short of what we might reasonably anticipate from the appreciation of substantial benefits conferred on so many sufferers in a manner so benevolent and unselfish. The Medical Mission principle, which recommends itself at once to the minds and hearts of all, might lead us theoretically to expect, that the poor suffering heathen, whom his native doctors, with all their complicated remedies and superstitious observances, have failed to heal, would no sooner find relief and cure for his bodily disease at the hand of the Medical Missionary, than he would hang with grateful reverence upon the lips of his benefactor and gladly receive the message of salvation from him, even although he should turn a deaf ear to every other teacher. But is this a common experience? Alas, no! It may be said *now*, as in the time of our Lord himself, "Were there not ten cleansed? but where are the nine?"

This very partial success in his evangelistic work teaches the true Medical Missionary and all who take an interest in his proceedings, the oft-repeated and oft-forgotten lesson, that no outward means, however appropriate; no human agency, however able and acceptable; no mere machinery of any kind, will suffice for turning a single human soul from the service of sin and Satan, to that of righteousness and the living God. In fact, the more promising the means employed,—and what can surpass in that respect the healing of diseases when associated with the preaching of the Gospel,—the more clearly will it be seen, that the want of palpable results, the lack of souls converted to Christ, points to the absolute necessity for a power infinitely greater than that of man, even the effectual operation of the Spirit of God. It ought to be regarded then as a very hopeful circumstance in the history both of individuals and of associations, when this conviction takes firm hold of them, because it is one which does not rise

spontaneously in any soul but which needs to be implanted at the first, and is always ready to fade and die out, unless revived and strengthened by fresh communications of Divine grace. It is a high attainment in spiritual discipleship when believers are no longer tempted to forget that the kingdom of God is advanced, not by might, or by power, but by the spirit of the Lord.

With these sentiments, we are truly glad to think, that a voice has come from the far-off foreign field, from a Medical Missionary, who has himself been deeply impressed with a conviction of the absolute necessity of God's blessing on his own work and that of his fellow-labourers, if that work is to be followed by the conversion of souls; a voice inviting all the friends of the cause to a season of united intercessory prayer. Let us endeavour to point out briefly the topics which may be embraced in any such prayer union by the friends of Medical Missions.

1. A deeper and more realizing sense of the condition of sin and misery in which all men are by nature, whether they know it or not, until led by Divine grace to believe in the Lord Jesus Christ unto eternal life. Surely we all need to *feel* this, in order to our partaking of the missionary spirit, and the more we feel it, the more earnest shall we be in doing good to the bodies of men, and through that ministry gaining access to their hearts with the Gospel of Christ. Let us pray then with united urgency for personal quickening and revival.

2. As the healing of bodily disease is the handmaid, so to speak, who introduces the Saviour, the only true Healer of the soul, it ought to be a special subject of prayer, that all Medical Missionaries, both at home and abroad, may not only be earnest students of their profession, but be greatly blessed as successful practitioners. Skill and success in the employment of remedies in surgery and medicine, must add, according to the measure in which they are possessed, *cæteris paribus*, to the influence of every man who would make known to others the unsearchable riches of Christ. Let us pray, then, that all medical practitioners, who desire to make their professional attainments subservient to the cause of true religion, may be stirred up to a growing consciousness, and at the same time enjoy a special blessing on their work, from Him who presides over all things.

3. There is great cause for self-abasement and humiliation on the part of us all, and especially on the part of those who have long had their minds directed to the subject,—by no means a small number in the present day,—in the sinful neglect of many precious opportunities for commending Christ to the souls of the suffering and the dying, with whom we are brought into contact. This negligence may depend on various causes; false shame, the want of moral courage, and sometimes, although rarely, we suspect, with reason, the fear of agitating and so injuring the patient. But the true explanation in most instances is our not adequately realizing the greatness of the occasion, the interests which are at stake, the paramount value of the immortal soul. This has been already partly adverted to in (1); but we cannot pray too often that all medical men, whose skill and successful practice gives them influence with the sick and dying, may feel habitually that a solemn responsibility rests upon them, to say to their patients, "Be ye sure of this, that the kingdom of God is come nigh unto you," not deterred by the very insufficient excuses which the natural heart may conjure up, but which are altogether trifling and foolish in the presence of the solemn realities of a sick chamber and of a dying bed. Let each of us therefore be very earnest and persevering in asking for moral courage, and a quickened sense of divine and spiritual realities.

4. The preceding heads have reference to the adequate performance of duty on the part of those who are called upon to recommend Christ to their fellow-men, by means of the Medical Mission principle, in order that nothing may be left undone, so far as mere human agency is concerned. But we have already expressed our conviction that, with all its obvious adaptation for the end in view, and with its admitted scriptural authority, the principle in question is no more than a mode of gaining access to the hearts of man for those Gospel truths which the divine spirit alone can render effectual and saving. Above all other subjects for prayer, therefore, must be the outpouring of the Holy Spirit Himself, for without Him, all the benevolent labours of the Medical Missionary, however useful, in alleviating or even curing bodily disease, fall far short, and that inevitably, of the ultimate result which we all aim at, the conversion of souls to God. Let us pray then, very specially, and very earnestly, for the interposition of the Holy Ghost, in carrying out the whole scheme of Medical Missions. Let us begin with asking His gracious *afflatus* upon the directors of the Society at home, who have hitherto taken a principal charge in expounding the plan of procedure; in selecting and maintaining students during the term of their education; and in sending them out, under various auspices, to the mission field. Let us pray for His special presence with the superintendent of the Training Institution in Edinburgh; with the young men who are preparing for future work; and with those who, having gone forth from us, are now bearing the heat and burthen of the day, whether in distant lands amid the darkness of heathenism, or amid scenes of sin and suffering at home, sometimes equally trying to mere flesh and blood. Let us not forget those of the medical profession, who, possessing the power of doing good to the bodies of men, are still unawakened to the higher duties and privileges of their position; and let us pray that the Spirit of God may descend in mighty power both on them and on those also who, as is the case with most of us, without being quite careless, have

very inadequate conceptions of the responsibilities under which we lie.

It cannot surely be doubted, that a union for prayer such as we are pointing at will bring down blessings, the preciousness of which it is impossible to estimate. The warrant for expecting this result is very precise. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke xi. 13). "Again I say unto you That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. xviii. 19). "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi iii. 10).

We are authorised to intimate that the directors of the Medical Missionary Society of Edinburgh have appointed Wednesday, the 31st of January, 1866, as a season for united prayer on behalf of all Medical Missions; and they now earnestly invite their friends, at home and abroad, to join them in this special service.

Subscriptions and donations for the various objects of the Edinburgh Medical Missionary Society, will be received in London by Messrs. Fuller, Banbury, Mathieson, and Co., 77, Lombard Street, or Mr. James Watson (Messrs. Nisbet and Co.), 21, Berners Street, W.; in Edinburgh, by Dr. Omond, 43, Charlotte Square.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE CHURCH CONGRESS AT NORWICH.

The fourth Church Congress met at Norwich on the 3rd of October, under the presidency of the bishop of the diocese. The proceedings were inaugurated by a sermon preached in the cathedral by the Archbishop of York, from Isaiah xxxiii. 20, 21. He reviewed the position of the Church in a liberal and catholic spirit. There was, he said, an underlying bond of agreement in all the divisions of the Church, and each reflected, so to speak, a portion of the light of the Divine firmament. The Church would one day emerge from the errors and heresies into which her children had strayed, but at the same time it was necessary that we should beware of the dangers by which she was beset. Not less humiliating to us was the apparent failure of the promises of great success for the Gospel, but this was attributable not to the failure of the promises of God, but to the sin of man. God meant the Church to be a city set on a hill, and to be always with it as its lawgiver and king; but man would not have it so, and the passions of man would not be still, and the promise of the word was not yet fulfilled. But yet the Church, and especially the Church of England, was much blessed. The Word of God was preserved to it, and there was at the present time a revival of zeal. We had sinned and strayed, but what other Church could cast the first stone? This meeting was one sign among many of increasing love and unity. Those painful errors of doctrine to which he had alluded were not ours at first—they grew rankest on a foreign soil, the pest was wafted to us from over the sea. The interest in missions abroad and education at home was not all that could be wished, but yet it grew. Let them carry into their councils the spirit that yearned for union, that would keep and speak the truth, and would work to the utmost towards that consummation of the Church whereof the present tokens were so few.

The following were among the subjects discussed: "The Education of the Poor in its relations to the Church and State;" "The Court of Final Appeal;" "Cathedrals and Capitular Bodies, and how to Increase their Usefulness;" The Divisions of Sees in England and Wales;" "The Spirit in which the Researches of Learning and Science should be Applied to the Study of the Bible;" "Preaching, its Adaptation to the Present Times;" "The Position of the Church in Ireland;" and "The Duty of the Church towards the Heathen."

EDUCATION OF THE POOR.

The first paper, on the Education of the Poor, was read by Mr. F. S. Powell, M.P. After referring to the apathy formerly prevalent on this subject, he gave the statistics of school accommodation in inspected schools, showing the rapid increase in recent years. In 1850, there was accommodation, in England and Wales, for only 504,000 children, while there were 945 certificated teachers, and 4000 pupil teachers. In 1855, there was accommodation for 740,000 children, and there were 2700 certificated teachers, 190 assistant teachers, and upwards of 7000 pupil teachers. In 1860, prior to the introduction of the Revised Code, there was accommodation for 1,158,827 children, and there were 6393 certificated teachers, 241 assistant teachers, 279 probationary teachers, and 13,000 pupil teachers. There was now accommodation for 1,322,553 children, and there were 9037 certificated teachers, and 10,133 pupil teachers, the latter having fallen off because of the Revised Code.

Canon Moseley stated that there were 11,000 parishes in England which might be described as educationally destitute. He complained of the attempt to curtail the grant, and to lower the standard of education, especially for elder children. He urged the necessity of improving the lower middle-class education. He replied to a common objection that the money of the State ought not to be expended in providing elementary instruction for those classes which could provide it for themselves. Gentlemen, he said, who put forward this idea seemed to forget that they had themselves profited to an enormous extent by external aid in their own education. There was, probably, not one single Member of Parliament, or perhaps a Minister of State, whose education had not, more or less, been eleemosynary. For what were professorships in

universities, fellowships, scholarships, and public school foundations, but eleemosynary helps to the education of the rich? Was it not hard, then, to say to the lower middle classes—perhaps the most struggling portion of the community—"those above you shall be helped, and so shall those below you, but you shall not. You can afford to pay for the schooling of your children, and the public money shall not be wasted upon you."

Archdeacon Denison devoted his address chiefly to the "Conscience Clause," a clause by which those objecting to Church teaching are permitted to have their children excluded from instruction in religion. He denounced it with great vehemence and narrowness. Church and State were, he said, one and the same thing in England, and the only question should be how the State could best give of its funds assistance towards local efforts to educate the children of the poor in the principles of the National Church. The claim of the Nonconformists for absolute equality was absurd whilst a National Church existed.

Canon Norris took a different view. He explained the origin and necessity of the Conscience Clause. At first the denominational system was applied to the large towns, where there was room for both the National and the British schools. So far all was plain sailing. Then came its extension to parishes with only thirty or forty children, where there never could be two schools; but in those places the State was equally bound to watch over the interests of the young Dissenter as in the towns. It had resolved, therefore, to have a common school. It gave the Church, however, the privilege. It said that, "If you choose to admit this small minority of Dissenting children without giving cause of offence to their parents, well and good; we will recognise your school as the one school of these rural parishes, and we will so save the denominational system which in this country is now thought to be so valuable."

The Rev. A. Garfitt also strongly defended the "Conscience Clause." He said, referring to the Archdeacon, that it was an insult to Dissenters to talk of dealing leniently with them. There was a higher argument to be considered in this question—the Divine right given to the parent to train up a child in the way he should go. They were, therefore, yielding to the parent, and not to the State.

COURT OF FINAL APPEAL.

The discussion on the Court of Final Appeal excited considerable interest, and brought out much diversity of view. The address of chief interest was that of Sir R. Phillimore, the Queen's Advocate, who, after reviewing at some length the position of the Church intrinsically, and the historical aspect of her relation with the State, gave as the practical conclusion, that the Privy Council should continue to discharge its functions as the Court of the Council of the sovereign, but that all business should be removed from it, and that if a question of doctrine arise, the Judicial Committee should, if so minded, ask the opinion of the bishops; not, however, being bound by the answer. The *Times*, in an article on the discussion, urges that there is nothing to complain of in the present Court. The *Spectator* also defends the *status quo*, urging that the Church stands quite as much in need of the spirit of equity embodied in a good State, as the State of the spirit of truth embodied in a good Church. The *Guardian* says that all that perhaps can be done, is to get rid of some acknowledged evils in the constitution and working of the Court of Appeal as it is. Above all, it ought not to be capable of being packed, or of being open to the suspicion of having been packed. If a spiritual element is to continue in it, the spiritual persons should be more numerous, and some of them chosen for their eminence as theologians. And when these or other improvements have been made, it should be acknowledged and constantly maintained that the Court, after all, binds no consciences, professes to utter no voice of the Church, though it decides of necessity questions very important to her well-being. Nothing can bind the Church in conscience but that to which the Church has given formal and general consent. It is almost superfluous to remark that our present system of ecclesiastical appeals has never obtained her consent at all.

CATHEDRALS AND CAPITULAR BODIES.

The Dean of Ely read a very interesting paper on "Cathedrals and Capitular Bodies, and how to Increase their Usefulness." He laid great stress on the necessity of residence for the whole body of canons.

The Dean of Canterbury held that in no case should benefices be held with canonries. If they conferred cathedral appointments on overworked men to whom they wished to afford the boon of dignity and repose, they could not expect them to be all first-rate preachers, or ensure their active co-operation with the bishop in the work of the diocese.

INTERCOURSE WITH FOREIGN CHURCHES.

The first paper was read by the Bishop (Wordsworth) of St. Andrew's. There ought to be intercourse, and such intercourse required some basis of agreement, which was to be found in the great outlines of faith and discipline, in the maintenance of the primitive creeds, and of episcopal government. With the Greek, Moravian, Jansenist, and Gallican Churches there seemed to be no sufficient reason to prevent intercommunion. Dr. Howson noticed that the field covered by the expression "foreign Christians" included Protestants of various descriptions, as well as members of the Roman and Greek communions. Our duty to these different sections was very different—as, for instance, to the Greek and Roman Churches, the former of which recognised no Council of Trent.

The Recorder of Norwich, Mr. O'Mally, strongly protested, as a member of the Church of England

that the views of the Bishop of St. Andrew's were not to be taken as expressing the general feeling of the laity of the Church, that in aiming at Christian union the non-episcopal Churches of the Continent were to be ignored. He protested against the doctrine that a question of episcopal ministry or non-episcopal ministry was to separate Christians who acknowledge a common Lord, when he found it written in the word of God that the hand of fellowship should be held out to all who "love the Lord Jesus Christ, and wait for His appearance." The *Daily News*, in an article upon the debate, urges that it would be much better to seek first unity at home, than to go to the ends of the earth to find it.

SCIENCE AND THE BIBLE.

Dr. Pusey read a paper on the spirit in which the researches of learning and science should be applied to the study of the Bible. He cautioned against two dangers, the hasty adoption of such theories as might seem to coincide with Scripture, and the fear lest any legitimate results at which science should arrive might be adverse. With regard to the question of the supposed collision of science with Scripture, he awaited the issue with fearlessness. He considered it mischievous, however, to endeavour to support the truth of God's word with theories deduced from facts imperfectly understood.

The Rev. T. R. Birks urged the application of the principle of inductive inquiry, which had done so much for science, to the study of the Scriptures. Not by guess-work was the desired result to be attained. The careless and slothful had no right to expect so precious a gift as a deep knowledge into the word and providence of the Most High.

The Bishop of Oxford, while maintaining that in the revelation of God to man there could be no error, said it did not follow that the whole of the revelation should be intended by God to be given with the same amount of clearness of expression; and consequently, in the inferences which men drew from the revelation there was room for abundant error. But just in proportion as truth became important for the main object of revelation —that was, revealing God to the soul as its God and Saviour—just in that proportion the clearness of the announcement would necessarily increase, because it would be repeated in a thousand different forms and ways, each one of which would tend to throw light on the announcement. Thus they were certain they had the exact truth in that which from its importance was repeated in so many different ways; but when, on the other hand, it was a small and unimportant matter which was revealed, which perhaps occurred once or twice, there lay immediately for the apprehension of man a large room for misconception. They would therefore find that the matters which were questioned in the revelation were not the important points, but the unimportant, and this was the reason he did not say to the philosopher, "You must receive upon the same evidence one proposition because it is important, and reject another because it is unimportant;" but he said, "You must deal with this revelation as you deal with anything in your own science, and not take a hint as if that simple hint of nature conveyed to you as certainly the truth which you were seeking, as if that hint were the combination of a multitude of conclusive facts."

THE IRISH CHURCH.

On the "Position of the Church in Ireland" the Right Hon J. C. Napier argued that the endowments of the Church were no burden on the people —it was collected with the rent, and the landlord received 25 per cent. for getting it in. The land was sold subject to the charge, and the tenant only paid what the land was worth. The benefices were not rich; out of 1,500, there were only 72 which exceeded 600*l.* a-year.

Mr. A. J. B. Beresford Hope, M. P., spoke in favour of the Irish Church, and said an Established Church must not be spoliated because she was in a minority, or the endowments of the Church would be confiscated in Wales, where she was much in the minority.

The Venerable Archdeacon Denison denied that the Church of Ireland was an anomaly. The fact of a Church being an Established Church had nothing to do with its being a majority or a minority of the population. There was only one foundation which could justify the position of an Established Church, and that was that it maintained, upheld, and taught the truths of the Gospel. If they went on the question of numbers, they might find themselves in a very difficult position in England, for if they took all the Dissenters and the Roman Catholics, it was not quite as clear that, as mere matters of statistics, they would find themselves in a majority.

PREACHING.

An admirable paper was read by the Dean of Canterbury on the subject of "Preaching: its Adaptation to the Present Time." Some care, he said, was taken to make the clergy theologians, but none to make them preachers. He suggested special training for this purpose. Regard ought to be had to the state of the people and the history of the age. A preacher had to address persons who had lived through certain changes of thought and laid up certain stores of experience; and he who was unacquainted with these came to them at a disadvantage and spoke anachronisms. Preaching ought to be different in its character for different populations; but so simple an axiom as that was often neglected, and sermons of the same type and cast of thought were served out to all classes alike. He questioned the practice of always preaching from a text, which gives rigidness and formality. Arrangement under heads was occasionally useful, but the divisions should be always real, and dependent on worthy associations of thought. It was

important that a sermon should have a good ending as well as an effective beginning, and that the subject previously treated should be kept in view to the last, leaving in the ear a sound full of the spirit of the sermon.

The Archbishop of York has recently delivered his first charge. It is occupied almost entirely with the special position of his diocese, which he reviews with much care. He does not enter upon any of the questions affecting the Church at large.

Ireland.

THE charge of the Archbishop of Dublin at the recent primary triennial visitation, has attracted more attention than usual, as the first public opportunity afforded to Dr. Trench of expressing his opinions on Irish ecclesiastical questions. In each of the dioceses where it was delivered, the clergy have appeared in great numbers. It commences with an allusion to the cordial welcome extended to Dr. Trench, and with a eulogium on the character and labours of his predecessor, Dr. Whately. Starting from the munificent restoration of St. Patrick's Cathedral, it deals with the worship and ritual of the Irish Church, notices the unsightliness of many of the buildings, the huge ugly wooden pulpits, the fortifications of the lofty-boxed pews, the squalor, untidiness, and general want of ecclesiastical arrangement, and pleads for a more reverent attention to externals. The relations of the Church to the Roman Catholic population are freely handled. He had inquired into the West Connaught Mission, but would not quote its success as an example. The prejudices of the Roman Catholics are often roused when holy things of faith are dragged in the mire of controversy; more good might be done by the silent life-preaching of clergy and laity. Excess of error sometimes drove men into opposite extremes; and undue exaltation of the sacraments should not lead them to lower their worth and sacredness. Moreover, ridicule was a dangerous weapon, and might rankle without producing conviction. He had taken advantage of his freedom to consider the entire case of National Education. He conceived that the clergy had erred in not accepting aid from the Government at the beginning: but he held that it was now too late to go back. The education must be denominational, but the English system could not be introduced without serious modification. Referring to the attacks made in Parliament, he suggested that a judicious and friendly removal of anomalies should be originated within the Church; and the charge concluded with an appeal to the clergy to be faithful to their own flocks, as the best means of securing the influence and stability of their Church. The following are a few extracts from the most important sections :—

OF HIS PREDECESSOR.

Those eminent mental powers, that common sense in him amounting to genius, with those other intellectual gifts which will, probably, obtain for Archbishop Whately a permanent place and name in the literature of England it could not be expected that another should inherit. But the singleness of eye —the disinterested nobleness with which he administered the affairs of his diocese—the manner in which he thoroughly identified himself with the Church in this the land of his adoption—the lively affection with which he regarded the great institutions amongst us, whether for the setting forward of Christ's kingdom, or for the relief of human misery and woe—the large and munificent hand which he extended to their support—these were before his eyes as graces which it would ill become a successor to fall short in altogether.

STATISTICS OF THE DIOCESE.

The average number of persons attending public worship in the churches of the diocese of Dublin on Sunday mornings amounted to 40,065, on Sunday afternoons and evenings to 19,173. This does not include the cathedral attendance. In Kildare the numbers were respectively 3565 and 1127. . . . . He rejoiced to observe that the rare celebration of the Holy Communion, which had by no means yet disappeared from the country districts of England, was almost unknown in these dioceses. In the diocese of Dublin there was a monthly celebration in 101 churches; in 15 churches the celebration was twice a month; in three it was three or four times a month; while there were weekly celebrations in seven.

ON REVIVALS.

Some special services had found place during the year; for, indeed, it had always seemed to him that, where the promoters of so-called revivals erred, was not so much in the premises they started from, as in the methods they used to draw conclusions from these premises. Then only there was mischief when the means employed for the reviving of a flagging interest in spiritual things became merely sensational appeals to the feelings. In themselves, revivals presented themselves to him as good and profitable. With these convictions he had ventured upon an eight days of special services in the summer of last year, taking Bray for a centre, and including, so far as possible, the neighbouring parishes in the scheme. During this period 16 sermons were preached in the churches of Bray; the Holy Communion was celebrated daily, and at the four early Communions addresses to the communicants delivered. In the surrounding churches 17 sermons were preached. Besides this, two numerously attended conferences of the clergy, both within and without the diocese, were held during the week. The work at Bray had so many encouraging features about it, that he trusted next year to repeat the experiment in some other part of the diocese.

ON NATIONAL EDUCATION.

I ought to have some opinion on a subject affecting so nearly the dearest interests of our Church, and, having, ought not to shrink from declaring it. And first, while I can enter to the full into the feelings of the clergy of Ireland, who saw in 1831 the whole education of the people of Ireland suddenly taken out of their hands—while I can quite understand their inability at once to realise and to adapt themselves to a new condition of things in which their part was so limited and so subordinate, —I ought not, at the same time, shrink from saying that, so far as I can judge, I should have accepted the assistance of the Government, with the conditions it imposed; that I should not have counted this a sin, any more than I should now be acting against my conscience in accepting the same assistance which, were I the minister of a parish where I could not support a thoroughly good school from other sources, I should certainly do. I have been the more confirmed in this, the more familiar I have become with the ill-ventilated room, the insufficient educational appliances, the inadequately trained master, which oftentimes in our poorer parishes are all that the minister, who has refused this help, with all his efforts, has been able himself to provide. I should then have hoped, though the hope would be much feebler now—for much which was then fluent and plastic has since assumed fixed and rigid forms, and there may be as much to pay for the three sibylline books at last as would have bought the nine at the first—that such parts of the system as galled and offended might, little by little, be modified by those working within it, while the same persons would be altogether powerless, merely protesting against the whole thing from without. Such a compromise as has been here suggested—namely, denominational grants where there is room enough for two schools—grants on the present system to continue where there is not—will, I am well aware, satisfy nobody, for it would give a complete victory to nobody; but it is by such compromises, by such temperaments between two extremes, that struggles and controversies of long standing are commonly brought to a close.

It must be freely owned that such a modification of the National system would constitute a serious encroachment on the principle of mixed education, although very far short of one which is reported to be in contemplation in the proposed endowment by the Government of a purely Roman Catholic Queen's College, with the same privilege as the three Queen's Colleges already existing for obtaining degrees from the Queen's University; for such a step as this could hardly fail to draw after it an abandonment of the whole system.

The triennial charge of the Archbishop of Armagh turned upon the revival of Convocation, which he considered to be now a necessity of the Irish Church. He insisted also on a more firm maintenance of Church principles. "They found the ordained servants of God and the self-elected preacher—he who had his solemn commission to preach the Gospel to every creature transmitted to him in an unbroken line of succession from the Great Head of the Church, through Apostles, Patriarchs, and Bishops, and he who took the honour upon himself, —regarded with but little distinction . . . . This was most detrimental to religion. It deprived the clergy of their just influence; it impeded their work; and it inflicted upon the people the doleful and double curse of unfixed principles and uncertain guidance . . . . If clergymen spoke disparagingly of their formularies, and if they adopted the language and forms of dissent, and encouraged disloyalty to the altar which they have sworn to serve, what could they expect but that their flocks would become high-minded, and unstable as water? Reverence for the Church, its teachings, and its ministers, could be impressed on the minds of the young, by careful and diligent catechising and instruction in the position and history of their Church. The careful Catechist in a parish would find many seals to his ministry."

Dr. Cullen has issued a pastoral on his part, chiefly protesting against cattle-shows as a revival of paganism, and against societies "to prevent the ill-treatment of dogs and asses." The indifference with which he speaks of what happened to Caligula, "or some other Roman Emperor," may be accepted as his estimate of the value of history. The threatened suppression of lotteries for Romish chapels has not been carried out, and the walls are growing corpulent with huge placards, offering the most seductive rewards to those who will gamble for the church of St. This, or the schools of St. That. The system has grown into an intolerable nuisance, and demoralizes and impoverishes the population, to the supreme indifference of the Government, which regards the Roman Catholic poulation as a troublesome child that is happily engrossed with a new toy.

In the north-west, the Magee College has been festively opened at Londonderry. There were addresses from the moderator of the General Assembly, from Mr. Gibson one of the trustees, and from the President of the Faculty, the Rev. Dr. Dill; there was a bazaar, by which between eight and ten hundred pounds were raised to furnish and equip the building; and there was a *conversazione*. Those in the neighbourhood of the College affirm that the attendance of students will be larger than was anticipated. Meanwhile, the third Wednesday of October has been set apart by the Presbyterian Church as a day of special prayer for their students at school or college, and for thanksgiving after a bountiful harvest.

At the recent conferring of degrees of the Queen's University, the Lord-Lieutenant confirmed the rumour floating about for some time of a fourth and Roman Catholic College in Dublin. His statements were cautiously vague; but it seems agreed that such a college is to be, that it is not to be

endowed till it has proved successful, that the endowment is be 12,000*l.* a-year—considerably more than in any of the other colleges—and that additional Roman Catholic members are to be added to the University Senate. It may be proposed to make the University Senate equally Protestant and Roman Catholic, or even to follow the numerical proportion of population. The Roman Catholic bishops have recently been so deep in consultation, that they held two meetings in one day. These Romish conclaves and Dr. Trench's charge seem to point to a complete readjustment of the education of the country on a demominational basis.

Fenianism and the Pope's Allocution have provoked another address from Dr. Cullen. Orangeism, Fenianism, Freemasonry, and Ribbonism are classed together and denounced with equal and impartial vehemence. The class feeling which secret societies foster is a fertile source of mischief in Ireland; but it may be doubted if the mischief done by so indiscriminate an assault is not as great. If the Roman Catholic clergy were in the habit of inculcating loyalty, Dr. Cullen would get credit for being in earnest; but when the drift of their teaching produces disaffection, and when they make it their business to keep open running sores in the body politic, they must not wonder that their public professions are sometimes regarded as insincere. It can do no harm to strike at Fenianism when the Government has already struck it down. An opportunity of attributing an insurrection in Ireland to the Bishop of London is too good to be lost. And if it happens that the Fenians are Roman Catholics, of course there are Orangemen in the Protestant North; and the difference between the loyalty of the one and the sedition of the other is too slight to be appreciable at Rome. No doubt, moreover, the Fenian Brotherhood did not inculcate any more obedience to a priest than was consistent with their plans; indeed, suspected the priest of having betrayed the cause before; and seems to have suggested at Cork that the Roman Catholic bishops should be "boiled in tar." But half the zeal expended by Dr. Cullen and his brethren in these paper protests would have suppressed the mischievous drillings and assured the unbroken prosperity of the country, if it had been only turned to the quiet inculcation of good principles in every diocese and parish. Dr. Cullen speaks of Fenianism as "a compound of folly and wickedness, wearing the mask of patriotism to make dupes of the unwary," and confesses that for suppressing the *Irish People* "the public authorities deserve the thanks and gratitude of all those who love Ireland, its peace and its religion." He partly accounts for Irish disquiet by the attention paid to Garibaldi, "when even the principal dignitaries of the Protestant Establishment, the authorised preachers of that Gospel which inculcates obedience and subordination to lawful authority, the Protestant Bishops of London and Oxford, the Protestant Archbishop of Dublin, and others, hastened to bow before the man whose life had been spent in conspiracies." He concludes by repeating his list of grievances; "the maintenance of a hostile Establishment;" "the neglect of the poor," notwithstanding the most lenient and able poor law in the world; "the godless education" of the Queen's University, whose only business is "to rear up traitors to the Government," but of whose godlessness it is more than hinted Dr. Cullen has arranged to avail himself in establishing a new college; and "the practical exclusion of Roman Catholics from every office of trust and emolument,"—which may be demonstrated by the fact, that of the twelve Judges of the Superior Courts, eight, including two chiefs, are Roman Catholics.

Fenianism, and all other such *isms*, may be left to the action of the Government; but until a free Bible and a living Church have overspread the country, the Government will be perpetually busy in suppressing something.

France.

EVIDENTLY there is a movement among the deep thinkers of Romanism, a movement towards union of heart with believers in revelation belonging to other forms of Church government. The feeling that every foundation is being sapped, that the Papacy in its present form is an obstacle rather than a help; that if the Gallican Church and religion in France is to be saved at all, it must be so independently of the Pope, and the rapid approach of the time of trial, points to a wise desire to love rather than hate, to assemble rather than disperse. In the words of a venerable sister of one of the pious members of the Roman Catholic Church in Paris, "the times of St. Peter and those of St. Paul are passed, now is the time of St. John." The language of the Archbishop of Paris in the ecclesiastical recess (*retraite*) as reported by the journals, is remarkably liberal, desiring his clergy to rise to the level of the age in order to bring it to the doctrines of faith; to put aside prejudice, and avoid misunderstandings and exaggeration. As to religious orders, he sees them with pleasure, as useful auxiliaries, but not indispensable, for the Church did without them for ages. The journals have commented upon this until the diocesan authority has sent a note to the *Monde* and the *Patrie*, declaring that it would reply neither to praise nor blame, that no journal was in its confidence, and that it regards as inexact the ideas given of the conferences by certain papers. The liberal journals take this note into no account whatever, and repeat their statement.

The ultramontane party continues crowning statues, fabricating miracles, inaugurating pilgrimages, casting fire-brands of hate right and left, and keeping time with the Pope, who has excommunicated Freemasonry in the mass. The Lyonese lodge has replied in a dignified manner, and the papers are bringing forward lists of churchmen who from time immemorial have worn the masonic

apron. The death of Lamoricière, the unfortunate actor for the Pope at Castelfidardo, has given opportunity for the Jesuit party to sing dirges over the general, and give utterance to their groans over the fate of the Papacy. Our troops are being withdrawn from Rome, much to Pio's dismay. He is recruiting from all nations but his own, it is said.

Now, as usual, this party, by its narrow hate and absurd superstitions, is precipitating the course of godlessness, whose tendency is to snap every band, and burst every restraint. Atheism raises its tyrant head crowned with the cap of liberty, and clearer and clearer is the cry raised against the Lord and His annointed, "Let us break their bands asunder, and cast away their cords from us!" The *Solidaires* and *Libres penseurs* are of these, who abjure all religious rite and dogma, and who take an oath that they and their offspring shall belong to no church, and call in the ministry of no priest in life or in death. *Independent moralists* are of these, who violently contend, by word and by press, that morals are, and should be kept, independent of all religious faith. At the Bern Congress, Dr. Ed. de Pressensé gave these men a desperate thrust, the keenness of which was shown by the tremendous uproar which answered it. They have lately created an organ in Paris to propagate morals without God. They turn their backs on the sun, and declare the light, by which every man is lighted, comes not from Him! In the religion of the future, towards which the world is striding, and whose shape is dimly shadowing in the distance, the followers of Jesus will probably be persecuted, not as in times past, as revolutionists turning the world upside down, but as narrow-minded opposers to liberty. The spirit of hate is rife already. All things are boiling up in the seething cauldron. In politics, the federation of Europe is more and more openly discussed, the running to and fro of men of various nations is encouraged in the shape of international congresses and conferences. Men are kept in anxiety by the strange temperature and burning drought of the long summer, draining the streams, and while clothing many of our trees with their spring leaves and flowers, bringing over Europe the terrible cholera. Paris is smitten by the disease, and at length the journals have admitted the fact, and published remedies for the premonitory symptoms. But the disease itself mysteriously baffles medical skill. In the hospitals, special wards are prepared, and every common patient, convalescent in the least degree, sent away, for many of these take the disease and die. No visitors are admitted to the cholera wards but those specially authorised and accustomed to the sight, and fear and anxiety reign in the staff of attendants. Our pastors and visitors are at their posts doing their duties valiantly. The Government has proposed an international congress, to meet at Constantinople, to consider the means of stopping the disease in its two grand sources, Mecca, and the Ganges, from whence it is stated to inoculate Europe.

The progress of *Spiritism* is rapid, notwithstanding the absurd attempt of the Davenports to deceive the Parisians. Amusing *soirées* of sleight-of-hand exhibitions, and clever articles in wide-spread journals, intended to check the fatal taste for the marvellous, which is leading so many to folly and madness, seem to be of no avail. Thousands are led away.

The progress of luxury and extravagance in woman's dress and adornments have also been brought forward at the Senate, by the Minister, and in public journals, as a symptom of danger to the private and public welfare of the State.

Discussions on gratuitous, universal, and obligatory education have much occupied the public; it seems to be too sudden and violent a measure to be taken by Government, but one that to be adopted waits a more paternal and decentralised system of municipality. The Minister has however written to all the Prefects, to extend as much as possible the number of gratuitous places to be filled up in existing schools. Popular libraries are encouraged, and authors are petitioned for copies of their works.

Now, what are Christians doing? Some are earnestly contending by word and pen for the faith once delivered to the Saints, against rationalism in the Protestant churches, atheism in the world, superstition in the Romish Church, and some are in controversy with their brethren. This in general, especially the latter, is at the expense of much that is lovely and Christ-like. Why cannot the "weeping over Jerusalem" be united with the "Woe unto you!" if the latter must be said by any but the Master? There is a sect in the south, originated by a Christian woman of warm affections and imagination, slender education, and little judgment. The persons who follow her consider her to be one of those of whom the Prophet Joel speaks as to prophecy in the latter times. To a blameless life they have added works of active charity, and their crude theological theories and undoubted errors do not seem to overbalance their Christianity; they are known by the name of Hinchites, from their foundress. This appellation they of course repudiate. Some months ago, in one of the Evangelical papers, appeared articles directed against the work and its originator, somewhat deficient in the spirit of love and candour in judging these brethren. Answers came, and the editors merely inserted extracts from them. The Hinchites took legal measures, and the paper has, at length, to avoid law proceedings, inserted the whole. Such are the miserable contests with which the enemy delights to waste the time and space which the Lord has given us to tell of His love to perishing sinners.

In the *Débats* there was a remarkably pleasing article from the pen of M. Prévost-Paradol on Mr. Radcliffe and his influence for good. Immediately, Pastor A. Coquerel, junior, took up

the subject in the rationalist organ, and threw such absurd contempt upon the English "*convertisseur*," that it has brought out many, hitherto silent, to testify to the wonderful work effected in Paris and Switzerland through his instrumentality,—work that has taken root, and gone on prospering ever since.

The South-East Conference of Christians belonging to the Union of Evangelical Churches, met at S. Jean-du-gard, and that of the South-West, at Laforce, both for mutual edification, and the Lord was present to bless. In one of them an excellent and impressive speech was made on the danger of the present struggle for the Christian; and while the necessity of the struggle was shown to be imperious, the duty was pointed out as equally so, to draw peace, love, and strength, from much secret prayer, and constant communion with God.

The National Evangelical Conference is to be held at Toulouse on the 8th and 9th of November. The subjects for discussion are to be: "The Supernatural in connection with Christian Life," and "The Formularies of Consecration."

The Evangelical Alliance will meet at Lyons at the end of October. The subjects will be: "How to Fight against the Present Errors," and "The Privileges of Believers, and the Necessity of a more energetic Faith to influence the World and the Church." Children and Sunday Schools will not be forgotten.

Professor De Félice is nominated Dean (*Doyen*) of the faculty of Montauban.

All our journals have enriched their columns with an account of Farel's festival at Neuchâtel. The venerable cathedral bears on a marble slab the simple words, "Guillaume Farel, Reformer, 1530; Glory to God." Several of our French churches were represented either by deputies or letters, for Farel was from Dauphiné, and most animating was the meeting held on the terrace of the High Church, overlooking the sparkling lake and the whole range of the distant Alps. The confession there made of ultra-prudence, in contrast to Farel's daring courage, is a favourable symptom, for it is evidently the bane of almost all our churches. Want of bold, outspoken faith, and the sitting down in ease with the excuse, "they have heard the Gospel at school and at church; it is their own fault if they obey it not," is well-nigh general. All who have dared to go joyously and boldly to speak of Jesus in town and châlet, school or family, can bear witness to the joyful surprise and grateful blessings with which they have been received. The name of R. Radcliffe perfumes the mountain châlets, and is repeated with love and veneration in the French-speaking cantons, and the hymns his visit introduced are now everywhere sung. Harmony and union also were the results of his mission. This we have personally ascertained, as also the thirsting in many places for the outpouring of the Spirit of God. Christians acknowledge that the spirit of slumber has kept them inert, and in various places prayer is made for awakening and revival. These prayers are being answered in the renewed exertions of those who offer them to creep out of their corners, and speak as well as act. Many hidden souls and hidden works, precious in the eyes of the Lord, can also be found by the seeker, and depth of humility and experience, where there is little outside appearance. But there is generally in sermons and conversation a diffidence in telling out the glad tidings of God's love to man, the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth men to repentance. And so the glad tidings are diluted with evil tidings, and lose their divine power. Much time and energy is thereby spent in vain; the Sword of the Spirit is sheathed in man's scabbard, for fear it should cut to the quick. And what is said of Switzerland may be said of France. Oh, for the Spirit to be outpoured from on high upon us all.

PARIS, *Oct.* 18, 1865.

Italy.

THE question of the day in Italy, as you may well imagine, is that of the approaching elections; and even in the correspondence of a journal dedicated to CHRISTIAN WORK, such a question may well occupy a foremost place. For it is a fact very significant of the present crisis that, amidst the strife of parties, the war-cries most loudly and most frequently heard are those of the priests and their partisans on the one hand, and of the impugners of their domination and immunities on the other. A notable change has taken place in the Romish policy since the last elections. Then the watchword, given out from head-quarters, and caught up and repeated along all the line, from the bishop in his Episcopal circular, to the poorest scribe, of a journalist who let his Billingsgate out to hire to his clerical paymasters, was *Nè elletori, nè elleti*,—neither electors nor elected,—that is, utter abstinence from all interest or interference in the strife. "The Italian kingdom is accursed, its king excommunicated; sacrilegious spoils are in its hands; come out from it then, all good Catholics. To your tents, O Israel! Leave the impious and fated state to drift its own wilful way to swift perdition!" Such was the meaning of the Romish policy in the last elections; a blind and sulky policy which brought about its own natural and necessary retribution in a Parliament where the clerical interest was but sparsely and feebly represented. Cooler reflection has brought about repentance and change of plan. The highest Church authority has removed from the faithful the bar of political ostracism, and in spite of the slight inconsistency that both suffrage and candidature involve the recognition of a Kingdom of Italy, clerical electors are urged to the polling, and clerical candidates are sought on every hand for the colleges.

But there is every reason to hope that this is another case of the repentance that comes too late. The Italian nation knows now full well whither

clerical policy tends, and that its prevalence would involve the sacrifice of all that every true patriot holds as most sacred in principle and most precious in aspiration. The vigour of the Romish party in pushing its candidature is met by an equal vigour on the part of the majority of the nation in counterworking and opposing it. In almost every city popular associations are established to discuss the merits of candidates, to promote the canvass of such as are approved of, to guide and assist the electors in the exercise of their functions; and in every case in the forefront of the programme of the Association care is taken to insert articles which are an open and intentional declaration of war against the clerical agitators. The few champions who sustained the cause of the Pope in the last Parliament find themselves in front of a determined Liberal Opposition in their own Electoral Colleges. Take one case as typical of the rest. The most notorious and able of the above-mentioned champions has undoubtedly been the historian Cesare Cantiè; in his college of Caprino he has now to measure swords with the excommunicated Canon Eusebio Reali, one of the most distinguished names in that phalanx of liberal ecclesiastics who would reconcile Catholicism with the requirements of the age. In a vigorous little pamphlet that is now lying by me Reali has published the principles that will guide him, if elected, in his Parliamentary duties. The following extract, considering the representative character of the man who speaks, may be interesting to your readers:—

"I consider that our entire political condition turns upon two cardinal points, and I sustain:—1st. That the religious question, viewed in its political relations (*la questione politico-religiosa*), is vital for Italy. 2nd. That the same question will be resolved by applying frankly and faithfully the great principle of Liberty of Conscience.

"As to the importance of the religious question I will not say a word. Not to appreciate it one must cease to be Italian; must shut one's eyes to the necessity of closing up that feeder of reaction and brigandage which exists in the centre of Catholicism, where the cross of Christ is sacreligiously profaned into a standard wherewith to carry on war against Christ's baptized; must forget the famous syllabus, in which the theology of the Jesuits was substituted for the Gospel and the noble traditions of the Christian doctrine.

"Applying then the principle of liberty of conscience, I deduce from it the following consequences:

"1. The power of the clergy is not a political or juridical power, but one exclusively moral.

"2. The territorial domination of the head of the Church is a violation of liberty of conscience, and with it of all civil liberties.

"3. Ecclesiastical properties cannot be considered as privileged possessions.

"4. Moral corporations in which the bond of union is exclusively religious cannot receive juridical sanction, nor consequently a recognition of civil existence.

"5. Science, theology included, cannot be the monopoly of a caste or of any authority whatever, least of all, of the ecclesiastical authority.

"Before the eyes of the State the priest should disappear, and only the citizen be recognised."

You may take this declaration of principles as a specimen of the mode of thinking on ecclesiastical questions which, in this election crisis, is prevailing amongst the liberal, popular, and not atheistic section of our Italian politicians.

There are many other wants of the same politico-religious character, which invite remark; but space presses, and the political journals will have already anticipated me. The Pope, in a public allocution, has anathematised the Freemasons,—a periodical expenditure of Pontifical thunder which might excite marvel if the article were not so cheap and plentiful. It is somewhat amusing to read with what unconscious *naïveté* Pio Nono confessed that the energetic cursings of his predecessors have failed to check the growth and progress of the institutions in question; and passing strange that neither he nor his advisers can perceive that such foolish and impotent rages deal a worse blow to Papal authority than the united force of its enemies could affect, by rendering it simply ridiculous.

The letter of Cardinal D'Andrea has, I see, found its way into most of your journals. Here, also, it has been much read and commented upon. The *Esaminatore* goes into ecstasies on the subject, hailing the Cardinal as the "man" sent at length to meet the exigences of the "hour." But few, who have not the special interest of the *Esaminatore* party in seeking some high ecclesiastical leader, will, I think, agree with it in this judgment. For the present, all that clearly comes out from the letter is a confirmation of what has long been forcing itself on the public mind, viz., that in the Catholic world Jesuitism now rules with absolute, remorseless sway; and may we not add, rules by that wonderful retributive Providence of Almighty God which almost always brings great moral evils as well as great individual tyrants to a miserable end by the suicidal effect of their own blind and exaggerated passions!

Meanwhile, observant of these movements in the world of politics, secular and ecclesiastic, but not mixing itself up with them, the directly evangelistic work goes on; would God that we could add, with wide and signal success! This we cannot say; still, thank God, success enough we have to prove that He is with us. Great are the difficulties, greater than any can know who is not in the thick of the conflict. Let Christians everywhere still remember us in their prayers; for whatever good may be the result of such outward ecclesiastical reforms as may emerge from our political conflicts, the great hope of Italy lies in the believing reception by its population of that kingdom of God, which "cometh not with observation," but is "righteousness, peace, and joy in the Holy Ghost."

MILAN, *Oct.* 1865.

CARLO PASSAGLIA.

BY THE REV. DANIEL MARCH, D.D.

NEXT to Pio Nono himself, the most influential person in the religious affairs of Catholic Italy at the present time, is Carlo Passaglia. He belongs to an old and reputable family, in a country where lineages are traced back to the Cæsars and the Scipios. His father held the rank of general in the military establishment of the Grand Duke Leopold, and he enjoyed the income of landed estates in Lucca, ample enough to enable him to live respectably in one of the many prison-like palaces of Florence. Carlo was an only son, and heir to property valued at two hundred thousand dollars. By the laws of Tuscany, his choice of the priesthood and his subsequent union with the fraternity of Loyola, involved the renunciation of his inheritance, as well as the honours of his ancestral name and family. It is characteristic of the manners of Italy, that disappointment in an affair of the heart, at the age of thirteen, should be assigned as the reason why the passionate and premature boy took upon himself the vow of celibacy, and enrolled his name as a novice in the College of Jesuits. He gave himself so severely and successfully to the study of patristic lore, as to receive great applause as a public lecturer at the age of seventeen. After thirty years of patient and unwearied discipline in the duties of his Order, he had risen to the highest eminence as a master in the blind metaphysics and the perverse theology of the Romish schools.

When the Pope desired to establish the new dogma of the Immaculate Conception by proofs drawn from the musty tomes of mediæval lore, he turned to Passaglia for help, and the work was done. This great feat of ecclesiastical legerdemain, by which nothing was made of nothing, was regarded by Pio Nono with profound gratitude and admiration. Thenceforth, whenever he wished to arrest the progress of the world toward light and liberty, or to set back the index on the dial-plate of time, Passaglia was the man to whom he looked for the accomplishment of the impossible.

At length, in an evil hour for the Pope, he sent this profound interpreter of the Fathers and student of the Schoolmen, to negotiate with Count Cavour for the adjustment of difficulties between Piedmont and the Papal see. The great soul and the enlightened patriotism of the Sardinian statesman were a new revelation to the man whose strong intellect had been disciplined and darkened by the cunning casuistry and false expediences of the Jesuits' College. It was proof of great original strength and nobleness of mind, that he could still, to some degree, comprehend and adopt the views of Cavour after thirty years of discipline in the dark school of studied ignorance and sanctified falsehood.

From that time, he began to see dimly that patriotism might be a virtue, and that even a priest may owe something to his country as well as to the Holy See. He had attained a position so high in the service of his Order, that the generalship of the Jesuits might at any time devolve on him, and the triple crown itself might reasonably come within the range of his ambition. He turned his back upon all such hopes, he gave up all that he had gained in the service of the Papacy, when he went back to Rome and declared himself in favour of abrogating the temporal power of the Pope. The patristic learning with which he had substantiated the Immaculate Conception, he now began to use as a two-edged sword to prove from the same source that the head of the Church had no warrant for setting himself up as a civil ruler.

The powers that praised and honoured him before, were now combined for his destruction. The wrath of the Jesuits and of the Holy Father knew no bounds. An English Catholic lady undertook to conceal him for a few days, until he could find an opportunity to escape from the city, and while doing so, she was warned by friendly priests, that his only safeguard against poison, even in her own house, would be to eat nothing but eggs. The vast Palazzo Spada, in which the lady lived, was rigidly searched by the Romish police while Passaglia was hidden in one of its countless apartments: but the watchful hostess contrived to divert their attention from the place of his concealment. The next night a large party was given at the palace, and although the whole structure was surrounded by police, in the multitude coming and going, the hunted fugitive walked out in the borrowed dress of a prince, with a lady upon his arm, entered a carriage, and drove away without being suspected. The next day, at early dawn, he passed through the Porta del Popolo in the disguise of a servant. A little way out on the Via Flaminia, beyond the Milvian Bridge, he found three men waiting his arrival, with horses saddled and ready to run. All mounted, and galloped toward the frontier with a speed to which the dread of pursuit gave wings.

The next morning, exhausted with hunger, fatigue, and want of sleep, Passaglia saw upon the walls of the houses in a village which he had reached by crossing the fields and travelling all night on foot,—"*Viva il Re Vittorio Emmanuele*," and he knew that he was safe. He was welcomed with enthusiasm by the Government and the people of emancipated Italy. From that time he became the leader of a movement to secure a voluntary resignation of temporal power by the Pope. In the course of one year, 9800 Italian ecclesiastics signed a petition to that effect. The Holy Father answered their request by suspending this great body of priests from all their spiritual functions, subjecting them to countless vexations, and, to the extent of his power, taking away their means of support. The government of Victor Emmanuel acknowledges that these priests are only "asserting the inalienable rights of humanity, and do not deserve starvation," and yet ignoring their

character as priests, it only guarantees to them the common protection due to every law-abiding subject of the kingdom. The Italian ministry and parliament seem to think that the Papacy can be most effectually weakened and put to shame before the world by leaving it alone to wreak its vengeance upon all its own adherents who venture to ask for reform in the Papacy itself.

Meanwhile Passaglia is unwearied in his efforts to secure the aim of his petition. Deprived of all clerical functions, he writes, lectures, and talks without ceasing. He holds a seat in the Italian Parliament, but he has little influence as a legislator, generally votes with a very small minority, and with all his zeal and scholastic eloquence, effects nothing in obtaining relief for the ten thousand signers of his petition, many of whom are living upon a franc a day. In agitating for reform in the Papacy in one respect, he is exerting a mighty influence for the destruction of its whole power. And yet Passaglia himself is nothing else than a Papist. He asks for no change of doctrine, no deviation from the fundamental constitution of the Church. He does not even question the divine authority or infallibility of the Pope. He only desires the Holy Father to resign his temporal, as a stroke of policy to increase and perpetuate his spiritual, power. In person, Passaglia is tall and handsome, dignified and aristocratic in manners, yet with an inquisitive and suspicious eye, and an expression of face deeply tinged with that dark and subtle duplicity, which so invariably accompanies the look of a leader in his chosen Order. Though a native of Lucca, he speaks the language of Florence with such Roman perfection, that to him might be applied the proverb by which the Italians describe the utmost of beauty and melody in speech—"*Lingua Toscana, in bocca Romana.*"

Germany.

Berlin, indeed one may say all Prussia, and even all Germany, has recently lost two eminent and useful men—Dr. Niedner, Professor of Church History, and Stüler, a Christian architect. The former was sixty-eight years of age, having been born in 1797, in a village Anhalt, where his father was pastor. From 1829 till 1850 he was Professor in Leipzig; from 1850 to 1859 in Wittenberg; and from 1859 till his death, in Berlin. He was a man of great learning, conciliatory spirit, and true piety. Never having married, he fell, as many learned anchorites are apt to do, into eccentric ways; and his dress, personal appearance, and manners were such that one could scarcely suppress a smile; but all who have had intercourse with him praise his simple and loving spirit. Stüler, too, is reputed to have been a man of heartfelt piety. The last Sunday of his life, he was seen listening with devout attention to a sermon of one of our most christian and eloquent preachers here, Dr. Kögel. He was a man of great industry, ability, taste, and conscientiousness in his calling; of a pure and child-like character, ever ready to assist where it was in his power by advice and works; and respected and loved by high and low. During the reign and under the directions of the last King, he drew the plans for about 100 new churches; and nearly a hundred more issued from his studio for private associations and individuals. Four of Berlin's new churches were built after his plans; and he was to be the architect of the projected new *Dom*. Besides these, and innumerable sketches for chapels, manses, schools, pulpits, baptismal fonts, and so forth, he carried out great secular works. It will be difficult to find him a successor.

Another eminent name, too, has to be erased from the German list of scholars and professors. Carl von Raumer, of Erlangen, the author of the celebrated work on Palestine, and of a History of Pædagogy, is dead. He was familiarly called "Old Raumer," and his memory will long live in the hearts of hundreds of former students who owe to him, under God's blessing, some of the best elements in their intellectual and spiritual life. He was in the habit of assembling round him every week a circle of students, whom he initiated into the beauties and truths of great poets, such as Shakspeare and Dante; profound religious thinkers, like Augustine (of whose Confessions he edited a valuable edition) and Pascal, and philosophers like Bacon. He was one of the oldest and most valued contributors to Hengstenberg's "Evangelische Kirchenzeitung." During the war of freedom against Napoleon in 1813 and 1814, he served as an officer in the army of the allies, having been led by his love of country to give up his professorship in Breslau, and to leave his young wife behind. In him Germany has lost one of her truest and best sons.

Pastor Harms has recently published the annual report of the Hermannsburg Lutheran Missionary Society. The entire expenditure of the last year was 37,870 thalers; the entire income 42,618 thalers; leaving a balance in hand of nearly 5000 thalers. Several instances have occurred of great generosity; for example, 2000 thalers (a large sum for Germany) were sent anonymously by one individual. In another case, a farmer had resolved to sell all his property, give the amount realised to the mission, and come himself to Hermannsburg. Death prevented him carrying out his first design, but left him time to leave a legacy of 2500 thalers. In the two institutions there are at present forty-seven missionary candidates. The reports from the various stations in Africa and India are on the whole encouraging. Amongst the Caffres little progress is making; among the Bechuanas, however, much.

One of the first-fruits of our Church Building Society, namely, a small chapel to seat 500 persons, in one of the best suburbs, will be opened for divine

worship next Sunday. It is built of wood and bricks, after the fashion of old chapels in England, and has cost 4500 thalers (675*l.*). We are glad to hear, and trust it is a true report, that the Society has given up the idea it once entertained of commencing a regular church, to cost from 5000*l.* to 6000*l.* This would have been a serious mistake. All the funds would have been absorbed, debts contracted, and the whole enterprise thoroughly lamed at the outset. What Berlin wants is a large number of small houses of worship; not splendid, massive churches. Unfortunately the leaders of opinion here in church building matters are too frequently men who practically (I am far from saying with a clear consciousness of what they are doing) subordinate the interests of immortal souls to their æsthetical feelings. They would rather build one church in good taste and well carried out, than six cheap ones, which, though destitute of architectural beauty, are good enough for poor sinners to meet in for the purpose of hearing about their Saviour. We hear, to our utter astonishment, that upwards of 15,000*l.* are about to be spent by the town authorities on building one church, whilst five might be built for the same sum in a simpler style.

In the province of Brandenburg there are about 350 idiot children, and hitherto next to nothing has been done to meet their wants. Two small private institutions exist, but these, of course, receive only the children of well-to-do parents. In view of this state of things, a widow lady of Potsdam offered some months ago a house and property belonging to her, of the value of 6000 thalers, for the purpose of founding a new public asylum. The offer was gratefully accepted; a committee was formed; an appeal was issued; and an additional sum of money having been collected, the new asylum will at once commence operations. At present, however, the means are so limited that 100 thalers per annum (15*l.*) will have to be charged for every child admitted. This condition will naturally very much limit the numbers; for there are few parents who can afford to pay so much. It is hoped, however, that in course of time many may be received gratis. The King has consented to be the patron, and the asylum will be designated "The Wilhelm Institution."

A new hospital, to be called the Lazarus Hospital, for the use of the parish of St. Elizabeth, is being called into existence by the worthy Pastor Boegehold. The foundation-stone of a building in connection therewith, to include a chapel, rooms for a kind of infant-schools, for families and single individuals in destitution, and other similar purposes, was laid in June, and is now approaching completion. Up to the end of September, 6490 thalers had been given for the hospital, and about 3450 for the chapel, of which, so far as we know, no portion has been begged. May God open many hearts and hands to give largely for this object! The parish is one of the lowest and most destitute in Berlin, and greatly needs such new Christian agencies as will centre around this undertaking.

The institution of Deaconesses seems to be still making good progress. During the interval between the first and second general conference of deputies from the various mother institutions—that is, between 1861 and 1864, three years—the following increase is observable: three new "mother-houses" have been established, one in Copenhagen, another in Dantzig, and a third in Treysa. In 1861 there were 1202 Protestant deaconesses, in 1864, 1600—an increase of nearly 400. The number of stations in 1861 was 280, now 386. Nearly three-fourths of the stations and deaconesses either belong to Germany or speak German. The income of the 22 "mother-houses," so far as it was accurately known, amounted in 1861 to 241,608 thalers, the expenditure to 242,864; in 1863 the income was 271,091, the expenditure 262,403, thalers. This is not inclusive of the foreign stations, whose income would raise the above amount to at least 350,000 thalers, or 52,500*l.* Truly these facts are a splendid proof that the spirit of Christian self-sacrifice and liberality have not yet died out in Germany, notwithstanding some signs to the contrary. The late Dr. Fliedner deviated somewhat from his fellow-countrymen in his methods of getting supplies—he was a thorough beggar. Our German brethren are much too delicate on this point. They deem it sufficient to state a case publicly, and leave it to do its own work; forgetting how many are slow to consider, and feel, and act; and that no greater favour can be conferred on such people than to awaken or even pester them into giving. As a gentleman, occupying one of the highest positions in Prussia, said to your correspondent not long ago, "Nobody was ever offended with Pastor Fliedner for begging so hard."

The "Gustav-Adolf-Verein" held its annual assembly, and twenty-first anniversary, this year in Dresden, on the 5th, 6th, and 7th of September. Guests and deputies appeared from all parts of Germany, and besides from Poland, Hungary, France, Belgium, Sweden, and other countries. Dr. Hoffmann, of Leipzig, and Provost Schmeidler, of Breslau, were chosen respectively president and vice-president. The three sermons were preached by Prediger Müllensiefen, of Berlin, Dr. Kohlschütter, of Dresden, and Dekan Gerod, of Stuttgart. It appears that since the commencement of its operations the association has expended more than two millions of thalers. The first million was collected in sixteen years, from 1843 to 1858; the second from 1859 to 1864, that is, in six years. During the year 1863-64 the sum of 195,634 thalers were expended in assisting 723 cases—that is, 16,504 thalers, and 53 cases, more than in the preceding year. Of the assisted Churches, 6 were in America, 10 in Belgium, 399 in Germany, 27 in France, 7 in Holland, 3 in Italy, 206 in Austria, 43 in Prussian Poland, 4 in Portugal, 4 in Switzerland, and 17 in Turkey. The association either assisted in building

or built entirely during the last year 21 new churches. Many more have applied for and been promised help. But when it was remembered that out of the 66 millions of Protestants (had in view by this association), only three or four millions were able to care for themselves, it was felt that what had been done could only be regarded as the beginning of the good work. The kindness shown by the political, ecclesiastical, and civic authorities, and by the inhabitants of Dresden; the excellent discourses; the interesting facts detailed; the new contributions announced (one amounting to 10,000 thalers); and the quickening speeches delivered by various eminent pastors and professors; combined to render the anniversary truly edifying.

The annual collection made in eleven churches of Berlin, for the Berlin Jewish Missionary Society, brought the sum of about 82 thalers, or 12*l.* 6*s.* If this sum may be regarded as a barometer, the interest in Jewish missions must be very low indeed in Berlin. And in reality the interest is not very lively; nor is it likely to be much livelier, till other methods are adopted.

At the risk of poaching on the manor of one of your other correspondents, I will here refer to a recent meeting of the Swiss Preachers' Society, held at Trauenfeld, in the Canton of Thurgau, attended by upwards of 200 clergymen. One of the questions proposed for discussion, and for the sake of which I refer to the meeting, was that most vital and important one: "What religious significance attaches to the facts of Christianity, in particular to the fundamental facts of the Gospel commemorated by the Church at its chief festival?" This question was introduced by Professor Keim, of Zürich, a comparatively young theologian of the moderate wing of the Tübingen school, who is already in possession of a high reputation for learning and acuteness. The answer given by him to the question, though it would fail to satisfy an orthodox believer, was still so positive as to arouse the dissatisfaction of the extreme party; and may in so far be regarded as a victory, especially as it has been feared that the speaker would become more radical instead of becoming more conservative. He dealt chiefly with Strauss, one of the corner-stones of whose edifice is Lessing's principle, that "historical facts can never be adduced as evidence for necessary truths of reason." Great moral revolutions have never been effected by means of purely philosophical ideas, but by facts; for example, by Christ and Christianity. Religions are dependent on their founders. After this introduction, he proceeded to ascertain the real facts in the life of Christ, and their religious significance. Whilst doubting the Gospel narrative of Christ's birth, he declared the birth itself to have been a miracle, the effect of God's direct action, not to be explained by anything that had preceded. His consciousness of God was unique; His life pure; His doctrine one; His testimony concerning Himself at once humble and exalted; His death a death of the pure for the impure; His resurrection was not a vision but a reality,—a living Christ really appeared, was seen and was believed on; His ascension was the sensuous image of a supra-sensuous fact,—the way of Jesus risen was to the Father. He is the perfect religious Person, the highest authority in all religious matters. He is not the God-man in the old doctrinal sense, half-God and half-man, but the full man who bore God in Himself, in whom God is present, in whom the image of God was complete. This truly divine-human Christ has a threefold religious significance: 1. For our faith, as the bearer of our sin and guilt,—in Him we are well-pleasing to God; 2. For our love, as the pattern of a truly divine-human life, of a true union with God; 3. For our hope, as the pledge of our divine-human perfection.

These may seem to many very defective utterances, and so they are, considered in themselves, but indicating as they do a yearning to keep as near to the old faith as possible, that the writer has not thrown everything overboard—that these great mysteries are still problems for him—we cannot but rejoice. Judging from the brief report from which I derive these notices (in Professor Messner's most interesting and valuable "Neue Evangelische Kirchenzeitung"), the spirit of Professor Keim was conciliatory, searching, tender; as different from that of Strauss, with his biting satire, and Schenkel, with his scolding sneer, as possible. The premises which he allows ought to lead him further; for he who has vanquished the difficulty raised by Lessing, and in another form by Fichte,—"It is the metaphysical, not the historical, that saves,"—has surmounted the greatest difficulty started by modern scepticism.

BERLIN, *Oct.* 1865.

Palestine.

DEACONESS INSTITUTION AT JERUSALEM.

YOUR readers have long been familiar in these pages with the noble Christian Institution of Deaconesses at Kaiserswerth, with which the name of Miss Nightingale is so intimately associated. We have also had occasion frequently to refer to the valuable missionary and philanthropic labours of the Kaiserswerth Deaconesses in the East, at Smyrna, for instance, Alexandria, Jerusalem, and Beyrout. These institutions have received the highest praise from travellers as among the most valuable in the East in the Christian education of the female sex and in the care of hospitals.

Recently the deaconess Charlotte Pilz, a lady who has had long experience in the work, and who is the superintendent of the deaconesses' house at Jerusalem, has visited this country to make an appeal on behalf of the institution in that city. Its work is of a twofold character. There is an hospital which makes up some thirty beds, and a boarding-house where about fifty girls receive a Christian education—five of whom, we may state, are the

children of Mahometans. By reason this year of a huge swarm of locusts consuming almost the entire harvest of Palestine and Syria, an extraordinary scarcity has prevailed in the country, so that at the different stations the children and numerous sick patients have been in great distress. In consequence of this, in addition to extraordinary efforts made for the sufferers, it is earnestly desired to obtain the means of enlarging the institution at Jerusalem. It is proposed to devote the existing buildings exclusively to the hospital, so as to furnish some fifty or sixty beds—which will be a boon not only to the Mahometan and Christian poor, but also to the English traveller, often suffering at Jerusalem from fever and needing careful nursing. Then it is proposed to build a boarding-house for girls in a salubrious situation near Jerusalem on the heights of Godfrey—the place well known to the traveller as that where first the Crusaders saw the Holy City. This will enable the deaconesses to undertake the training of some eighty girls. We venture to appeal on behalf of this cause to all interested in that sacred city from which the mercies of Him streamed forth which have enriched the world. May we ask your co-operation in making known this object to those who have visited Jerusalem and have personally known the Christian sisterhood, whose praise is in all the churches? The sum of about 3000*l.* is absolutely needed for the construction of the buildings, of which only some 350*l.* has as yet been obtained. Contributions will be received for this object at the office of CHRISTIAN WORK, or by the Rev. T. P. Dale, 50, Burton Crescent, London, W.C.

India.

THE CALCUTTA BRAHMO SAMAJ.

A native Correspondent has lately favoured us with an account of a recent schism in the Calcutta Brahmo Samaj, the facts of which may be interesting to our readers. A reform movement seems to have caused the split, and our Correspondent writes:—

"It was all along believed by every one, except those who were in the secret, that the Calcutta Brahmo Samaj advocated enlightened principles of reform, and that any movement that might be calculated to break *caste*, and its concomitant evils, would be encouraged by the Samaj. But it appears that such movements have brought about the recent schism. There were in fact two parties in the Samaj. The one was for compromise, and conducting business in a manner that might not shock the prejudices of the Hindu community at large. The other, which might be called the ultra-radical party, was for reform, not caring for any consequences that might ensue, nor for any prejudices that might be shocked. These parties were both secretly developing their principles, till some bold steps taken by the radical party made the other give vent to its opinions and feelings. An "intermarriage," *i. e.*, a marriage between Hindoos of different classes, taking place a few months ago, under the auspices of the reform party, first touched the conservative party. Subsequently, two other bold steps successively taken by the younger members proved more than the older ones could bear. An article, advocating reform and radical changes in the Samaj, written by Baboo Keshub Chunder in the *Indian Mirror* newspaper, which was thought to be the recognised organ of the Brahmo Samaj, was one of these. The other was the proposal made by the reform party to allow no one who recognised caste to take a leading part in the Divine services of the Samaj. Such proceedings could hardly be tolerated by the conservative members. They also had power on their side, for amongst them were trustees of the Samaj, who, exercising the legal authority with which they were invested by the late Rajah Ram Mohun Roy, the founder of the Institution, cleared the Samaj of the ultra-radicals."

Such is the account which our Correspondent gives of the schism in the Samaj; and from some personal intercourse which we have had with the writer, we believe his statements to be trustworthy. But the Brahmo Samaj is itself a reforming society. Why then does it cling to caste, and dread more reform? The fact seems to be, that the practice of its older members does not tally with their theories. In theory they renounce idolatry and caste, but in practice they are afraid to separate themselves from their Hindu relatives in customs which in heart they despise. The reforming party however, acting in accordance with their theory and their conscience, show an honesty of purpose and a fearlessness which cannot but give hope to the missionary, and commend them to us all in a Christian point of view. How many an "almost Christian" among the natives would be altogether one but for the want of the moral courage which these reforming Brahmos have begun to show. May the next step lead them to inquire boldly into the truths of Christianity, and, if they are persuaded, to profess it also boldly without fear of man.—*Christian Intelligencer of Calcutta.*

A Brahmica Samaj, consisting of thirteen ladies of respectable families, and mostly wives of persecuted Brahmos, has been established in Calcutta. The *Indian Mirror*, now the organ of the advanced Brahmists, states that, at its opening, the presiding minister delivered a sermon, "in the course of which he heartily congratulated his Brahmica sisters on the establishment of this useful institution, and exhorted them to labour with earnestness, sincerity, and trustful humility, to cultivate their minds and souls under the shadow of the True Church, looking for strength to the merciful providence of the Holy God." The Brahmists, in applying to very different acts and ideas terms derived from Christian evangelical religion, sometimes seem to Christians either absurd or profane. We are gravely informed, for instance, that a sermon was preached to the thirteen ladies on the Motherhood of God.

THE SPIRITUAL STATE OF ONITSHA.

"We thank God that we are able to speak favourably, in some measure, of the steady progress of the Gospel; and that the ministrations of our Church are so far extended in this land of different tribes, with their cognate dialects. The leaven of divine truth is working favourably in the mass of the people here. At any rate, idolatry, with its concomitants, is tottering, and a gradual change is perceptibly seen in the lives and conduct of the converts. In this altered state we have now to bless God that the direct and indirect action of Missionary labour has vindicated itself in these lands of heathen darkness.

"I have recently had the pleasure of admitting twelve adults (seven men and five women) and six children by baptism into the visible Church of Christ. I preached on that occasion from Deut. xxx. 19. It was most surprising to hear the candidates answer the four questions set forth in the baptismal service so audibly. I humbly hope that it may not be the lip service, but trust that it has been the echo of each heart, for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." I did not perceive in them any timidity at all; on the contrary, firmness and presence of mind. I may mention one fact to substantiate my remarks. There was a youth about the age of seventeen, educated in our school, and a member of the Church: he desired to shake off the trammels of his father as to his future position in the world when his father should die. He told him that he would receive Christian baptism this day. His father came to church, and saw his son arranged among those who were to be baptized, clad in a simple plain white shirt. His father broke out in the congregation, but not too loud, and said, "Ewenmadu me nangi na dseneangha!" *i.e.*, "Ewenmadu, why hast thou thus dealt with me?" The son gave no heed to his father's questions. He was quietly led out by some of the members of the church. They spoke and reasoned with him, but he remained stiff, and intended to carry out his opposition. I maintained my ground, as the son still resolved to be sprinkled, and confessed his faith in Christ. I waited to hear from his own lips whether he would recant, but he remained unshaken. At length his father re-entered the chapel, and stood, with open mouth, in perfect amazement, hearing his son answering the questions put to him in a solemn manner, seeing him kneel down before the communion-rails, and receive baptism in the name of the Trinity. The custom prevalent in this country is, that when a father dies, his son and heir is to observe all his superstitious rites, and to retain an idol of wood which he shall idolise as his late father. Claudius (such was the name given to the youth at his baptism) refused to act thus. He begged his father to follow their examples, as he and his two sisters, and a younger brother, have been baptized. Never did I witness more perfect resignation on the part of the father. I told him after service that I longed to see him follow the example of his children. He promised to do so by God's help. May it be so speedily, for Christ's sake! I preached again in the afternoon from Job xiv. 19, the former part—to ninety-nine natives present, placing before my hearers the first entrance of the Gospel light into their shores, which gradually wears away the stone in their hearts. Blessed be God for the manifest tokens of His divine approbation on our work; May it soon be followed by many in every land!"

Burmah.

THE American Baptist missionary, Dr. Kincaid, has bid farewell to Burmah after a residence there of thirty-five years. When Colonel Burney was our Resident in Ava, Dr. Kincaid worked there as a missionary for five years, and took at the same time a warm interest in political matters. When he was attempting to open up a land route from Ava to Assam, the rebellion, headed by Tharawaddee, broke out, and he escaped death at the hands of the Kakyphen robbers only by travelling, cold and nearly naked, for a hundred and fifty miles over steep hills and unbridged rivers. In 1856, on visiting America, he acted as an envoy from the king of Ava to the President. Dr. Kincaid has been a worthy successor of Judson. It is sad to see so many of the grand old missionaries—Duff, Mackay, Anderson, Ewart, Kincaid—taken away from India by death or sickness. Dr. Wilson alone remains, the oldest Anglo-Indian of them all, and in vigour of body and mind.

China.

THE continued increase of the prosperous station of the London Missionary Society at Amoy, says the "Missionary Chronicle," presents a demand for gratitude and perseverance. Rarely, if ever, have we received intelligence from Amoy which did not supply much encouragement. The present report, which extends only to six months, informs us that during that short period thirty-three members have been added to the native churches; making a total, in the city and the surrounding stations, of 413 Chinese Christians. It is additionally gratifying, also, that in connection with the English Presbyterian Mission and that supported by the Reformed Dutch Church of America the total numbers are about the same; so that in connection with the Amoy Mission there are upwards of 800 native Christians in Church fellowship.

"AMOY, *July 5th*, 1865.

"'By the good hand of God upon us,' we continue to enjoy excellent health, and to receive much encouragement in our work.

CONVERTS.

"Of our converts at Amoy we may mention particularly two or three cases.

"One man, Yiu-khai-yiu, aged forty-six, formerly made his living by keeping a shop for the sale of the so-called gilt paper used by the Chinese in their idolatrous services. Coming into Kwan-a-lai Chapel, he heard doctrine wholly opposed to his every-day pursuits, and he afterwards regularly attended our preaching. Gradually he was enabled, through grace, to understand and believe the Gospel, and felt constrained to come forward and avow his faith. But he could not be received while he made his living by selling an article employed in idolatry. At length, after encountering much opposition from his relatives, at considerable sacrifice he got rid of that business entirely, and now feels sweet contentment in fully following the Lord.

"Another convert, Ung-hin-so, aged thirty-nine years, is the wife of Ung-hin, of whom we wrote an account on the 7th of July last year, as having, at the front of Chioh-lo Chapel, publicly burned the implements by which he had made his living as a maker of gambling-cards. His wife was then bitterly opposed to Christianity, and did all in her power to prevent her husband from joining the Church. But all is changed now. She has, at length, given her heart to the Saviour, and now she obeys and loves the Divine truths which she had long hated.

"Another of our converts recently received, Ung-chu-lan, is a man fifty-seven years of age. He has been long bent on following the Saviour; but his wife hates Christianity. She is a woman of indomitable will, while he is a gentle-spirited man; so he has often allowed himself to be dragged away from the chapel to which he went to hear the Gospel. At length, however, he was strengthened to come forward boldly, and avow his faith in Christ, and his willing obedience to His commands."

CHURCH DISCIPLINE.

"Four of our church-members, who had been, for inconsistent conduct, suspended from the communion, on giving satisfactory evidence of repentance, have been again received into full fellowship; but we have been compelled to excommunicate five men, who once 'did run well,' but who have 'fallen away,' and, though often warned, still continue to absent themselves from all our meetings for Divine worship."

DEATHS.

"Since we last wrote, two of the female members of the Church have 'fallen asleep in Jesus.'

"On March 17th died Tan-twa-ko, the aged aunt of one of our preachers, Tan-tai, and his brother. She had reached the advanced age of eighty-five. More than eleven years ago she was received by baptism into the fellowship of the Church; and she continued to live afterwards as a sincere believer in Christ. When, still very young, her two nephews became orphans, she became, and continued to be, like a tender and judicious mother to them; and they were dutifully attentive to her to the end of her days.

"On June 9th our preacher K'o-ko's mother, Chap-chim, departed this life, aged sixty-three. She was also baptized at the same time with Tan-twa-ko, and has always maintained a truly consistent character as a disciple of Christ. Twice she has been to England, and once to America, as nurse to children going home to the land of their parents. Everywhere she was noted and admired for her faithful attention to her duties, and for her devotion to God. At last she peacefully 'fell asleep,' leaving a clear testimony to the power of the Gospel to sustain her while she felt her heart and her flesh fail. Repeatedly she expressed her peaceful trust in the Saviour, and her joyful assurance that He was about to 'receive her unto Himself.'

"With grateful joy we look back on the cases of many of both sexes who, having been called, through grace, into the fellowship of the Gospel, and having been trained in communion with the churches under our care to become 'meet to be partakers of the inheritance of the saints in light,' have already been called to join the fellowship of the redeemed in glory, for ever to shine as jewels in our Redeemer's crown, 'to the praise of the glory of His grace.'

THE CHINESE WOMEN.

"We feel it gratifying to see our meetings for females so largely attended, and that so lively an interest is evidently felt by them in the truths of the Gospel. Many of them are making good progress in the knowledge of Christ; while the deep feeling and the Scriptural thoughts of those who are called to lead in prayer at these meetings show a remarkable maturity of Christian life.

"Weekly at three of these meetings—along with the deaconesses—we catechise and instruct the females who come forward as applicants for baptism. Time after time the applicants come—occasionally as many as ten together—desiring to be received into the Church; and when some are baptized, their places are soon taken up by others.

"Mr. John Stronach contributes the following report of the out-stations:—

"'Kwan-k'au is in a more flourishing condition than ever. Altogether there have been baptized at this station thirty-four converts. Of these, two have died, and four are under suspension from communion for irregularity of attendance. Seven adults have been baptized during this half-year. There are also fifty others who are regular in attendance, and who exhibit a pleasing amount of knowledge of the Divine truth.

"'But the converts are very strict, and demand in those who seek to enter their ranks as clear evidence as possible of conversion to God; and I am guided entirely by their views in receiving members into the Church.

"'I have visited this station thrice during the half-year, and always feel exceedingly gratified by

the attention and demeanour of those to whom I have the privilege to minister.

"'An-bin I have visited twice. In March I preached, for the first time, in the commodious little chapel, which had been recently erected at a very small expense. In June I baptized two persons, and examined five other applicants, who seemed well acquainted with the truths of the Gospel.

"'Hai-ch'ung is still far from flourishing. One member has been excommunicated for non-attendance on the means of grace. Only one man has been admitted by baptism; but in the out-station of Tong-su two converts have been baptized, and Divine service is regularly conducted there.'

"The number of church members in Amoy is 335, and at the country stations 78; making a total of 413.

"On May 25th, being the first day of the Chinese fifth month, we engaged a Bible-woman, one of our best readers of Scripture, and a zealous member of the Church, to go about daily to instruct her countrywomen in Amoy and its neighbourhood. This was in consequence of what Mr. Macgowan has written us, stating that a lady in England has engaged to pay for her support. The woman's name is Tan-kang-chem: she had formerly shown herself peculiarly fitted for this service.

"Since Dr. Carnegie left for England, Dr. Jones, his partner, has taken active charge of the Chinese Hospital, assisted by our Church member Lui-chin-tiong. The numbers of men and of women who attend our preaching in the Hospital hall are as great as ever.

"ALEXANDER STRONACH.
"JOHN STRONACH."

A CHINESE SOLDIER ACTING AS A MISSIONARY.

A Protestant missionary at Peking was conducting an afternoon's service, towards the end of which he saw a Chinese soldier come in, with whom he presently entered into conversation. The soldier told him he was returning from a campaign, in which several of his comrades had perished or received severe wounds, whereas he himself had escaped all injury. The conversation then went on as follows:—

The Missionary.—Could you tell me to whom you think you are indebted for this deliverance?

The Chinese.—I know that I owe all to the care and to the mercy of the Lord Jesus Christ, in whom I have put all my trust, and to whom I have addressed daily prayers these two years.

Miss.—I am really surprised to hear you speak in this way. May I ask you to explain to me in what way you came to a knowledge of the salvation which is in Jesus Christ?

Chin.—This is how it was. About three years ago I passed several days in this city before I set out for the field. One day as I was walking in the street I remarked over the door of a house a sign announcing that the Gospel of Christ was preached there, and that all might go and hear it. I inquired what this meant, and I was told that a foreigner occupied that house, who had come into China to teach the right religion. I made up my mind to go in, and I found there several persons assembled to hear the missionary, who was speaking of the love that God had manifested to the world in sending His Son to die for sinners. On that day I received no impression from what I heard, but fortunately the missionary observed me, and came to talk to me at the end of the service. He asked me several questions, and when I told him that I was going to quit the city, he gave me a New Testament, begging me to read it, and expressing the hope that God would bless me. I started the following day, and within a few hours forgot all that had happened.

A few months after this interview, I was one day lying stretched out in my tent, not knowing how to pass my time, when suddenly the remembrance of my visit to the foreign chapel came across me. I thought of some of the words which I had heard him utter, and began to ask myself what they could possibly mean. I had with me the book he had given me; and I began to read it. It at first seemed mysterious to me; but my curiosity was excited; and, although I understood but a small part of what I read, this book inspired me from day to day with a more and more lively interest. At length my intelligence, as well as my heart, was gradually opened; and I began to enter into the meaning of these divine lessons. I then arrived at a full and entire conviction that the worship of idols was a sin and a folly; and I took a resolution never again to step within a heathen temple.

I began to pray God to lead me to the knowledge of Himself; I felt a true love for Jesus Christ, as he is revealed in this little book, grow up within me. I soon enjoyed a great internal satisfaction. I believed that Jesus was my only Saviour, I gave myself up to him, and from that moment I have not ceased to rely upon His mercy. I am not deeply instructed, it is true; and I know not how to explain the great doctrines of the Gospel; but since I have put all my trust in him, it has seemed to me that I held him very near me; and peace has taken possession of my heart.

Miss.—I cannot tell you how much your narrative interests and delights me. Be sure that I will often pray for you. I believe you have attained to a knowledge of the salvation in Jesus Christ. Let me, however, remind you, that all those who have decided upon following him must expect trials and temptations, probably also persecutions and great tribulations. But I am convinced that you understood to what you bound yourself, by enlisting in His service; and I hope that none of these trials will shake your confidence, or turn you aside from the right path.

Chin.—I was not long a reader of the Scriptures

without having learnt all that you tell me; and I have had many trials to encounter since I determined to follow Christ. My comrades have often treated me as a fool and a madman for occupying my mind with this new religion. But I have seen some of these men march to battle after they had thus mocked me, and fall dead or wounded at my side, while I have been preserved. Others have come and asked me to talk to them about my religion. All this, as I well know, I owe to the grace of the Lord Jesus; and I have, therefore, resolved never to abandon Him; for whatever may happen, I know that He will sustain and deliver me.

THE CHINESE VIRGIN.

The voyager who arrives at Hongkong has to quit his ship at a little distance from the harbour, and step down into one of the innumerable passage-boats which present themselves to carry him to the shore. A piercing odour of incense is not long in reaching him after he has thus re-embarked: it issues from a kind of cabin, across which a small light shines perpetually. If his curiosity is excited he has only to draw open a loosely-constructed door which closes this cage, and he will discover a little statue, more or less rich or rude in its make, to the honour of which this incense is smoking. This is the Chinese Virgin, "the Queen of Heaven," the patroness of sailors.

Her history is a short one, and more simple than most legends of saints. Born in a humble family, the men in which were all mariners, she began early to manifest a peculiarly serious and reserved character. Her people did not fail to attribute this to secret communications received by her from the gods. She grew up, and would hear no mention of marriage, but appeared desirous of consecrating her entire life to saintly occupations. One day, when her three brothers went to sea in three separate boats, a violent storm arose suddenly. They stood in danger of perishing. Their sister, who was at home, fell suddenly into a trance, or stupor; her parents did not at first perceive it; but when they became aware of her condition, made every effort to bring her to herself again. She recovered, in fact, to complain vehemently of their having disturbed her. Her work, she told them, was unfinished. They did not understand her meaning until the next morning, when two of the sons came back and related the dangers they had had to encounter during the storm. In the midst of it, as they affirmed, a human shape, like their sister's, had appeared to them. She had seized the helm, first of one of the boats, then of the second, and had successfully guided them to the shore. The parents then understood the significance of the unconscious state of their daughter, and broke out into lamentations, accusing themselves of having prevented their third son's being saved in the same way as the other two. This young girl, after her death, was received into the rank of the goddesses, and had the title of "Queen of Heaven." People still attribute to her innumerable apparitions, by which she is supposed to have brought aid and deliverance to all kinds of distress. She is very widely revered in China. She has her little sanctuary on every boat, and possesses a multitude of temples on the mainland. Her image is more or less loaded with ornaments. Incense and tea are usually offered her; and every morning they burn in her honour pieces of gilt paper, representing the prayers of her worshippers.

Nothing can be more puerile than the worship offered to this goddess. And how much our regret must be augmented when we think of the Christian countries in which similar homage is still offered to human beings. There is a port in the south of France where "our Lady of the Garde" occupies very nearly the same place in the popular superstition as this "Queen of Heaven" does in the ports of China. She is mentioned, in fact, by the same title; and the stories related of these two divinities do no more credit to the Europeans than the Asiatics.

Australia.

RELIGIOUS TRADITIONS OF THE AUSTRALIAN ABORIGINES.*

I BEG the favour of offering some observations in your columns on that part of Mr. Gideon Lang's lecture on the aborigines which relates to their "religion." Mr. Lang expresses his belief that "in their natural state they have no idea of a Supreme Being, or a future state." The Rev. Dr. Lang, in his work on Queensland, also expresses his belief that "they have no idea of a Supreme Divinity, the Creator and Governor of the world, the witness of their actions and their future judge." And the doctor quotes the testimony of Mr. Schmidt of the German Mission to the Aborigines, once attempted at Moreton Bay, who says, "I have not been able to trace amongst them the idea of any Superior Being; they have likewise no idols." These opinions respecting the religious ideas of the blacks are very generally entertained. At the same time they are not by any means held universally to be correct. Count Strzelecki expresses a different belief. He says, "one fact appears certain; they recognise a God, though they never name him in their vernacular language, but call him in English, Great Master, and consider themselves his slaves. They believe in an immortality, or after existence, of everlasting enjoyment, and place its locality in the stars, or other constellations, of which they have a perfect knowledge." Mr. Parker and Mr. Thomas, who have had long experience as protectors of the blacks in Victoria, give the following testimony respectively:—"That a traditional mythology exists among them, rude and obscure, indeed, but in all probability the indistinct relics of

* Reprinted by request of the writer from a letter published in Melbourne.

some older and more complete system," "that they have an idea of a future state, think they will be happy, and that there is a world above with all the requisities for subsistence without trouble or change. They have a notion of transmigration. Some stars, they say, were once blackfellows on this earth." All writers on this subject seem to be agreed that the blacks have all a belief in evil spirits, and are the slaves of superstitious fear, and that whatever be their notions regarding a Supreme Being, they have no forms of worship, and no practical religion. In reference to a striking tradition among the aborigines in reference to the evil spirit in the form of a serpent, Mr. Parker says:—"I think, in their ceremonies and superstitions may be traced the obscure and nearly obliterated relics of the ancient ophilatria, or serpent worship, still extant in India and Africa." Captain Hunter, more than sixty years ago, affirmed that "the natives sung a hymn or song of praise from daybreak till sunrise," which has the appearance of reverential and grateful feeling towards the Supreme Being. Might it not be rather a mourning dirge which they are in the habit of singing at daybreak and also at sunset for some time after a death? In accordance with the testimonies of those who believe they have found among the blacks traces, more or less obscure, of divine knowledge, possessed in all likelihood in a more clear and accurate form by their forefathers, gradually corrupted by tradition, and originally derived from the fountain of inspiration itself, I would mention a very remarkable tradition which Mr. Green, who presides over the aboriginal settlement at Corandurk, Upper Yara, has very recently discovered. I may state that I regard Mr. Green as an authority on this subject of no ordinary character. From the number of years he has resided and acted as a missionary among the blacks, the great influence he has over them, the intimate knowledge he has acquired of their traditions and customs, his power of penetration and judgment enabling him to distinguish between an original tradition and a tradition founded on knowledge derived from the whites, he is altogether well fitted for giving us important information on the religious notions of the aborigines. The extreme reserve which marks the natives, especially on subjects of a religious or superstitious character, and particularly when dealing with foreigners, must always act as a great hindrance to any acquaintance with their traditions, while the difficulties of language greatly increase the obstacle. It is only recently, therefore—within these few weeks—that Mr. Green, in familiar and unreserved intercourse, and by peculiar skill in eliciting the traditionary views of the blacks, has been able to give the following remarkable testimony on the question. The old blacks and the young blacks alike agreed on the different points, the only difference being that the elder were more blunt and candid in their communications, while the younger and more enlightened endeavoured to soften a little the rude features of the tradition, as if somewhat ashamed of their former ignorance.

Mr. Green then has found that the blacks have had, as he firmly believes independently of all teaching from the whites, an idea of a great chief reigning supreme in the upper world under the name of Bundjil; that this mighty chief has a brother whose name is Tudger, and that he has a son whose name is Tarang; that there is another great being of a bad nature and character named Kondulogan, who is the opposite and the antagonist of Bundjil; that there is a state of happiness after death where Bundjil lives, with whom all delights are enjoyed; and a state of misery where the bad chief enslaves and oppresses his subjects, compels them to labour hard that he may eat and drink and have abundance, while he starves them, and makes them extremely wretched; that the time was when the blackfellows were being all destroyed by a large snake in the heart of a fallen tree, and by a bad blackfellow acting in league with the serpent; that this blackfellow always stood beside the fallen log, and called "cooey, cooey" to all the blackfellows he saw, and when they came, he, under a pretext of friendship, invited them to put their hand to the end of the tree and he would drive out plenty bandicoot, which they could kill and eat, for there was abundance within the great log; that when they put their hand to the end of it, he drove out the snake, which bit them, and poisoned them to death; that they were being all wasted and destroyed, when the good Bundjil sent his brother Tudger, who appeared in disguise as a blackfellow, in order to their deliverance; that, when he presented himself, the blackfellow, in league with the snake, cooeyed as he was in the habit of doing, and asked Tudger to put his hand to the end of the tree and he would drive out bandicoot for him. Tudger said "No," and asked him to drive out the game and he would kill it with his waddy or yam-stick. The man would not for a while, but Tudger was firm and the other yielded. Then upon his driving out the snake, Tudger killed it, and next despatched the man, thereby delivering the race. Another tradition, very similar, is the following:—A wicked lubra stationed at the side of a great mountain, was, by a system of craft and cruelty, wasting and destroying the blackfellows. She had a number of fires burning and mia-mias always standing, as if it was the place of a large encampment of blacks. When the blackfellows saw the fire they were attracted to the spot: when they came, they saw none but the woman. They asked her where were all the blacks. She always said they were away hunting, and offered to conduct them to the place. Upon their consenting, she led them into a great hole or cavern in the side of the mountain. Having led them to a certain distance, she pretended to have forgotten her yam-stick and turned back to fetch it. She then set fire to a mass of wood, previously prepared in each side of the den, and suffocated her victims. The good Bundjil had compas-

sion on them, and sent his son, Tarang, to save the race. He appeared disguised as a blackfellow, and allowed himself to be led by the bad lubra into the mountain cave, and when she returned on her usual pretext, he returned too, without being observed, and put her to death. Regarding these as original and independent traditions, and I have every reason to believe they are so, an important inquiry suggests itself—Whence could they have been derived? This opens up, however, a wide field, and I have already trespassed too much on your space.

ROBERT HAMILTON.

NAPIER STREET, FITZROY, 1865.

New Zealand.

THE Christian community in their quiet homes in the Old World—many of whom have brothers and sisters, sons and daughters, in these far-off islands of the Southern Sea—will be glad to know that religious services are as well attended and as decorously conducted here as at home. All the religious denominations are fully represented in this city, and the usual agencies of Sabbath Schools, Young Men's Associations, and Prayer Meetings, are in vigorous operation. There is a numerous class unquestionably who sit very loose to all religious observances,—men and women who from mere carelessness have drifted away from the church-going habits of their native country,—but these are the exception not the rule; and, as society casts off its wandering, homeless spirit, and gets more consolidated, it is to be hoped that a healthy public opinion, based upon Christian law, may exercise a salutary influence upon this class.

In the city of Auckland and its suburbs there are three places of worship in connection with the Church of England, and a fourth one is now in course of erection. Bishop Selwyn has devoted the best years of his life not only to maintain the breath of a pure Christianity among the British population, but also and more especially to diffuse the same among the Maories of the northern island. Just now, as I had occasion to observe last month, a dark cloud has come over the bright prospect of native evangelisation,—a cloud which must be deeply felt by the Bishop, and those other devoted men who have laboured with so much zeal and earnestness to convert the Maories to Christianity. That much has been effected through missionary agency is very evident, but at present the Pai Marire superstition is assuming large proportions, and its votaries totally deny the Lord who bought us. The human mind, even in its highest stages of devolopment, craves after something sensuous in religion—something to be seen and done, and no wonder it should be so in the case of untutored, but wild and imaginative, intellects, such as those of the natives of New Zealand. This Pai Marire superstition combines action with its most visionary tenets, and weaves the whole into the traditional usages of the country. Hence its spread more especially in a troublous time—a time of war with a superior race. Let us hope that by united Christian effort—prayer and pains combined, this dark cloud may ere long be dispelled by the bright rising of the Sun of Righteousness, and that what is now lapsing into a moral waste may become more than ever it was before, a garden of the Lord.

Yesterday Bishop Selwyn preached a special sermon in St. Paul's Church, when a collection was taken up in aid of the Home Mission Fund. It is reckoned that there are between 10,000 and 12,000 members of the Church of England scattered up and down, and often at wide distances from each other, through the rural districts of the province of Auckland, and to make provision as far as circumstances will admit for supplying religious ordinances to this outfield population is the object of the Home Mission.

There are three Presbyterian, three Wesleyan, two Independent, and one Baptist churches in Auckland, and all of them, I am glad to say, are well attended. St. James's Presbyterian congregation, of which the Rev. Mr. Hill is the pastor, has the finest church in town—quite a magnificent Gothic edifice, surmounted by a high tower. It has been recently opened for public worship, and is quite filled; already the demand for sittings has outrun the supply.

AUCKLAND, *August* 7, 1865.

The Pacific.

SAMOA.—The Rev. Dr. Turner, writing to the Secretary of the London Missionary Society, says—"I have now the pleasure of forwarding you the Twentieth Annual Report of our Mission Seminary. God still smiles on this department of our work, and to His name be the praise for these twenty years of almost uninterrupted prosperity.

"In the adjacent villages, where there is a population of 2000 people who look to Mr. Nisbet and myself for pastoral superintendence, the Church members number 297, and the candidates for church-fellowship 277. In the course of the year they have shown their usual liberality in contributing to the cause of God. Their annual presents to the nine village preachers this year amount in cash to 79*l.* 17*s.* 6*d.* This, you are aware, is exclusive of presents of food to these worthy men every week, all over the year. The contributions to the London Missionary Society in May amounted to 81*l.* 10*s.* In the course of the year also they have made two extra efforts; viz., a present of supplies to the vessel which brought Captain Williams and party from the scene of the wreck of the 'John Williams' and took them on to Sydney, and also a contribution from the children of the district to help in the purchase of a new Missionary Ship.

"We have in our schools between 500 and 600 children. They all look forward to the examination-day with interest. We give small prizes on these occasions, such as a new copy-book and a fancy pen-holder to the best writer in each class, a pencil to each of the best readers, and this year we gave a copy of our new Geography to those who excelled in general knowledge. They had all a great treat this examination-day, and their parents too, in getting a sight of a number of the diagrams of the Working Men's Educational Union—a fine selection of which I brought out for the Institution, the kind gift of John Henderson, Esq., of Park, and John Wemyss, Esq., of Fraserburgh.

"The new Bible is greatly prized. Already upwards of 1500*l.* worth of them have been disposed of; and, if the sales go on as at present, the whole edition of 10,000 will soon be in the hands of the people; and that will be a complete copy of God's Word for every 3½ of the entire population.

"There is a marked increase, you will observe by the late statistics, in the Samoan people—about 1000 in seven years. We now number 35,000. This, and some other facts, will enable you to contradict, or at least to modify, what you often hear—viz., that the South Sea Islanders are fast melting away."

West Africa.

GABOON RIVER.—The following is an extract from a private letter of the Rev. Albert Bushnell, American missionary on the Gaboon River, to a friend in Scotland:—

"Baraka Gaboon, West Africa,
"*Aug.* 14, 1865.

"We still continue to have considerable encouragement in our work, and trust we are not labouring in vain. Our congregations are generally pretty good and attentive, and our schools are prosperous. I have a class of religious inquirers, numbering about twenty persons, and from this number occasionally one or more persons are baptized and received to the Church. I am now engaged in translating the Epistles, and have already finished thirteen of them. In a short time we hope to have the whole New, and in a few years also the Old, Testament translated into the language of the people.

"There are difficulties. Paganism is subtle and strong. The native mind is dull, and ignorance is inveterate, and foreign influences are hostile to the Gospel. But still there is progress, slow but sure, of light, and truth, and holiness. You will not be influenced by the opinions of such men as Burton, and Read, and others, who visit the coast of Africa. The great events in the United States will operate favourably in the Christianisation of Africa. Mr. Lincoln's name is loved and cherished in Africa, and well might all Africa mourn when he died."

In a previous part of the letter, where the missionary speaks of the barbarous assassination of President Lincoln, he says:—

"We deeply sympathise in the national loss, and also feel personally afflicted, for from no one did we receive a more cordial welcome, or more sincere expressions of interest in our work, than from that good man and friend of Africa."

South Africa.

THE MATEBELE.

Our intelligence (says the *Missionary Chronicle*) from this remote district, which is 800 miles north of the Kuruman, is infrequent and irregular; but we are gratified to find that every additional report shows us that increasing light is shining on that dark land, and that there is ground to hope that it will shine more and more to the perfect day. The ignorant and degraded natives are evidently brought to understand somewhat of the nature and design of the Gospel; and were it not for the restraints imposed on them by their despotic and aged chief, they would be found in greater numbers attending on the instructions of our missionaries.

"Inyati, *March* 1*st*, 1865.

"We left Kuruman on the 6th of October, and, after a prosperous journey of nearly 800 miles, we arrived at this place on the 17th of December. We were glad to find our dear friends at the Bamangwato in good health, and prospering in their mission. Sekomi, the chief of that place, wishing to be kind to a stranger, or from some other motive, pressed upon me to remain with him.

"Being obliged, in order to outspan at the water, to push on by moonlight, we passed the first Merkalaka village about two or three miles. Next morning, before we had inspanned, a number of well-armed soldiers were seen emerging from the bushes, very much excited, and panting for breath. The next moment they surrounded our waggons; and what was their joy to see that it was a friend, and not a foe, who had passed them while they were fast asleep, the agreeable change which soon appeared in each one's countenance sufficiently indicated. They said that, when the waggon trail was discovered, they thought the Boers had gone by in the night to attack the King, and that they, seeing that they had not gone before them to give the alarm, would all be killed. Munyama, the chief man, immediately despatched men to the King to inform him of our arrival; and, while we were two days' journey from the royal kraal, we were met by two men, whom Moselekatse had sent to invite us to call to see him, on our way to Inyati. We found him very kind; but he had become much more feeble during the last fifteen months. He was very anxious that we should remain with him for some time; but, having been told that we were desirous of seeing our friends at Inyati, and of taking to them those articles which we had in our waggons, he allowed us to proceed, after a day and

two nights' visit. To meet with our brethren and sisters, with their dear children, once more, and to find them in good health and prospering, was very delightful, and called for our gratitude to the Father of Mercies for His continued care of them.

VISIT TO THE KING.

"On parting with the King, we had to promise another early and a longer visit. Having in the interval been sent for three times, and wishing to do all we could to avoid giving offence, we returned as soon as possible, and remained with him six days. He was most kind to us, and so were all his wives and chief men present. He gave my wife the honour of making him coffee twice a day, and in return gave her two fat sheep and a cow and calf. Of course he did not forget to beg much. Being there on the Lord's Day, I made known to him my desire to speak to the people on that day. He said 'he would be glad to see with his own eyes.' About 9 a.m., therefore, he made his appearance, riding in his waggon, which was pulled by 150 to 200 soldiers. The waggon having been drawn under a tree, and nearly alongside my waggon, the multitude who had come together addressed their King in terms of praise and honour; after which they seated themselves upon the green grass. During the service, with the exception of once, when the chief sneezed, they uttered some words of praise to him, they were all very attentive. No former visit of mine to the chief of the Matebele has been so satisfactory as the present, for which fact I ardently long for a heart to bless the Lord. Oh that He, who is able to save to the uttermost, would change the heart of the wonderful but cruel old heathen, and thereby cause him to use his almost resistless power and influence to the planting of Christianity in these dark regions!

THE PRESENT STATE OF THE MISSION.

"The Lord's Day we spend as follows:—At nine in the morning the school is opened, and for one hour we teach those present to read and to sing, and catechise them. At ten the Setabele service begins, and continues about one hour. From two to three in the afternoon another school is held, and from three to four a service is conducted in Sechuana for the few who speak that language. My colleagues have continued their visits to some of the neighbouring villages; but since our arrival, for the last three months, we have generally, by rains or the river being too full, been unable to go to these villages.

"During the first eight weeks after my return I had noticed that on three Sundays there were hardly any of the natives present at our services, and ascertained they were attending to their heathenish observances. I spoke to my informants at some length on the subject. As the result of this conversation, the chief man of the town came down himself, and after an hour's interview he said that two of the three Sundays had been desecrated by them of their own accord, but that on the other they had been sent for by the King, and, as far as he and his fellow-villagers were concerned, they would not repeat the sin. So far they have been faithful to their promise. May God enable them not only to vow, but to pay their vows unto Him; and may He teach us properly to warn sinners, that we, by our indifference and silence, may not be guilty of destroying their precious souls!

DAY-SCHOOL.

"It is a great pleasure to be enabled to tell you that at last we have commenced a daily school. Mr. Sykes, my wife, and self teach in turns. We commenced it about two months ago. The pupils are chiefly the children who are working at our houses. These children are slightly clothed: their number is from fifteen to twenty. Some of them are already able to spell, and, had we any reading-book, printed, would soon begin to read. But all our stock of books being a small hymn-book and first lesson-book, we are not able to advance very far at present; we shall, however, go as far as we can, teaching them to commit to memory as much of the Scripture doctrines as possible, taking some catechism as a guide.

"*March* 27.—The Bechuanas from Kuruman who are here have suddenly made up their minds to leave in the morning, and therefore I have but to send this letter as it is. Except Mr. John Moffat, who is poorly, we are all in good health, our mission, as we trust, slowly prospering. The Lord is very kind unto us, and causes the heathen even to be kind and affectionate. Oh for a heart filled with adoring gratitude unto Him! We are in the service of the best of Masters. Oh, may the mighty Spirit descend with irresistible energy, and cause these tens of thousands of dead souls to live! Continue, my dear brother, mightily to pray for us, that we may both be kept from descending towards the poor pagans with whom we are so entirely surrounded, and that we may be enabled to portray before them the blessed Saviour. With kindest regards to the Directors, in which my wife joins,

"THOMAS THOMAS."

THIRTY YEARS AMONG THE ZULUS.

MR. GROUT, of the American Board, presents the following statement of progress and success which he has been allowed to witness at his station among the Zulus, and of his feelings in view of his missionary life:—

"Thirty years ago this month, in company with five other missionaries, I left Boston, under instructions to go to the Zulus of south-eastern Africa, explore, and if possible establish a mission among them. Nothing was then known of the Port of Natal, or of the Zulus, except that they were a nation of inveterate heathen warriors. It was supposed that Natal was as unhealthy as other portions of the African coast. Indeed everything about our

mission was so unpromising, that somebody called us fools, and on a wild goose chase; and indeed, as I now look back to that time and our prospects, I confess that, as to myself, the only promising thing in the case was a burning Christian zeal in my heart, every moment fed by a belief which did not admit of a doubt that God had called me, fitted me, and sent me on that mission. My origin was so obscure, my education so poor, my intellectual powers so common, that, as I say, I had not the slightest confidence of success on any ground except a Christian zeal, kept constantly alive by an unwavering confidence that God had called and sent me. Even eleven years of labour without a particle of success in converting men to Christ, did not raise a doubt as to God's having called and sent me.

"At length, in 1845, eleven years after we had embarked in our work, I had the pleasure of baptising my first convert. My present station is the fourth one I had selected and built upon, having been driven away from the other three. Now, at the end of thirty years, I find myself at a mission station which has seventy-three members in the Church, in good standing, who are a part of a Sabbath congregation numbering 250, 145 of whom are Sabbath-school scholars, and sixty-eight of whom are day-school scholars. Our house of worship has been erected by the avails of sugar-cane which the people have grown. It is built of burnt bricks, roofed with galvanized sheet iron, floored with boards, and the walls plastered with lime on the outside. It is seventy feet long, and thirty-five wide. Our people have also erected forty upright houses of their own, some of them as large and as good as civilised people live in.

"Thinking sugar-making a good business for the people, I encouraged them to commence growing canes a few years ago. The Governor of the colony, wishing to encourage them in that business, put up a mill at the station to work up the canes, and manufactured all they gave to erect the chapel without charge.

"Looking around me now, at the end of thirty years, instead of being altogether among the heathen as I began, I find myself in an English colony, and though on a native reservation, I have civilized neighbours, and indeed my own people have taken a long step both in civilisation and Christianity. If I went out thirty years ago on a wild goose chase, I have indeed caught my goose. If I was a fool in the eyes of some men, yet called and sent of God, as I then believed, I have lived to see, in this work of God, a hundredfold more done than I ever dreamed that I might effect in a long life. And if I have suffered all that missionaries do in ordinary missionary work, I can cheerfully say I have suffered far less than I anticipated, and enjoyed a hundredfold more than I expected. Every promise of God has been abundantly fulfilled to me, and I would not to-day, for time or eternity, change situations with my most gifted classmates."

Madagascar.

We (*Missionary Chronicle*) are able to announce the gratifying intelligence that the treaty between the Government of Madagascar and that of Great Britain has at length been completed and ratified; and in this important fact we have the best guarantee for the maintenance of freedom and peace in Madagascar. "The treaty arrived," writes the Rev. William Ellis, "on the 18th June; and as soon as the Consul had communicated it to the Government I waited upon him to ascertain its provisions respecting the native Christians and the churches." Respecting the former, Mr. Ellis has not given us particulars; but he observes, "It contained more in favour of the Christians than I expected;" and from previous information we are assured that Earl Russell had introduced explicit provisions, securing civil and religious freedom both to the Malagasy Christians and the missionaries. In reference to the sites for the intended churches, our friend had to overcome a serious difficulty. It is universally known that the sovereign of Madagascar has from time immemorial been recognised as lord of the soil; that is, as proprietor or freeholder of the entire island; and although this must appear to an Englishman a dangerous right to the actual occupiers of lands and buildings, yet it is, in point of fact, nominal rather than real, and would only be exercised upon extreme occasions involving the serious violation of the laws and usages of the country. On the part of the sovereign it involves great responsibilities, inasmuch as he is not permitted in any case to relinquish his right, or to alienate any portion of the soil of Madagascar. It will be remembered that the late King Radama II., by widely departing from this well-known law and usage, and transferring a large tract of country to Mons. Lambert, a French merchant, incurred the strong displeasure of the leading men, both of the Government and the country, and that, in fact, it was one of the chief reasons which led to his downfall and assassination—the people complaining that he had given his country to foreigners, which he had no right to do. When the Memorial Churches were first projected by our friend Mr. Ellis, Radama was sovereign, and he made no hesitation in giving the most positive assurance that the sites should be made over absolutely and in perpetuity to the representatives of the London Missionary Society. But the present Queen, on her accession to the government, was placed under absolute obligation to maintain the ancient law and usage of sovereign right in the soil, and consequently the grant to M. Lambert was annulled, which has been the occasion of the non-execution of the treaty with France, the Government of Paris claiming a large compensation *

* By the latest intelligence there is a threatened rebellion owing to the payment of this compensation.

from the Government of Madagascar for the non-fulfilment of the concession. Our venerable friend Mr. Ellis was therefore deeply concerned, before the erection of the second Memorial Church was commenced, to have the best possible guarantee for the permanent security of the buildings; and the treaty with Great Britain just concluded, while affirming the proprietorship of the soil by the sovereign, expressly states, in a supplementary article, that the churches to be built by the missionaries of the London Missionary Society at Faravohitra, and Ambatonakanga, and Ampamarinana, and Ambohipotsy, and Fiaduna shall be appropriated by the sovereign of Madagascar for the teaching and worship of its missionaries, and the Malagasy Christians who unite with them in the same worship, and to their successors for ever. And further, that the sovereign shall not permit them to be used by any persons not uniting with the worship of those who built the said churches.

It will be obvious that, although this arrangement is not in accordance with English law and practice, it was the best and only guarantee which the case admitted for the permanent occupation of the intended churches. And it may be added that, in point of fact, the sovereign of Madagascar never does exercise this assumed right, unless as a punishment for political offences, which in more civilized countries would involve a forfeiture of life or territorial rights.

Mexico.

THE *Spirit of Missions* describes the progress of the reform movement in Mexico. "The 'Sociedad Catolica Apostolica Mexicana' was instituted in New Mexico and Chihuahua in 1813, by the Rev. Dr. Nicholson, a priest of the Anglo-American Church. The preamble to the constitution, together with the constitution and bye-laws, stamps the Society as truly 'Episcopal' in its ideas, usages, and aims:—'Believing that the primitive faith and worship as taught and exhibited by Christ and His Apostles are truly embodied in the Book of Common Prayer, and find their best expression in the preaching and practice of the religion of England and the United States of North America, and that the progress, prosperity, and joy of those States are chiefly traceable and attributable to this cause; and being persuaded that a Mexican Church, fashioned after the Protestant Episcopal Church of the United States—being alike catholic and apostolic . . . will be fraught with distinguished blessings to ourselves: We, the undersigned . . . accepting the Word of God and the Episcopal Book of Common Prayer as our basis of union and guide in worship, have joined ourselves together as an association,'" &c. Three of the "reformed priests" are now staying at New York, "two of whom have made a public renunciation of Romanism. They are in a course of training, being instructed in the services of the Church by Dr. N.," who purposes returning to Mexico to carry on the work he has begun.

SUGGESTIONS AND REPLIES.

THE NEED OF MEDICAL MISSIONS AT HOME.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—It must in most cases require but a short experience in district visitation among the poor of our large and growing towns, to lead to the conviction that Medical Missions might be employed with great advantage in our own country. Surely men might be found in philanthropic England, willing to emulate at home the glowing examples set by such men as Livingstone, Parker, Lockhart, and others abroad.

If of old miraculous gifts were devoted without money and without price to works of love, surely the gifts of a science, and that the noblest of all human sciences, might well be thus employed.

In such a work as a Medical Mission, men whose minds might not be all cast in exactly the same religious mould, might be found willing to combine their efforts for the bodily good of others, with less risk of disapproval than would be incurred by those who might attempt amalgamation for objects of a more directly spiritual nature.

The need of Home Medical Missions is a pressing one. The yearly advance in the population of many of our large towns, and the consequent increase therein of sickness and crime; the impulse which these latter communicate to one another; and the human improbability of making any impression for good (in ninety-nine cases out of a hundred) on the minds of those who are surrounded by circumstances of misery and wretchedness, in many cases the offspring of those very forms of disease which have been developed by crime and stereotyped by neglect;—these considerations, I think, form sufficient ground for concluding that what is required is, that men should be found willing to devote themselves and their talents to this work of supplementing by medical skill the labours of the parish priest on the one hand, and alleviating those of the parish leech on the other.

I am, dear sir, Yours obediently,

MEYRICK J. SUTTON.

LITERATURE.

THE first sight which met Mr. West's eyes when he landed at the Friendly Islands, in 1846, was the royal fleet of seventeen canoes, conveying the king on a royal progress through his dominions; and the first sound he heard was the chant of hymns from the fleet, in which the king led the praises of his people and government.* It must have had a singular effect on a missionary sent out to a country that, fifteen years before, was in the depth of barbarism, to notice that the furling of each sail was accompanied by the cadence of a psalm. In some respects the change has not been so great. European clothing was worn only by the king and eight or ten of his retinue: the scented oil still sparkled in the hair, and rolled down the shoulders, to the "disgust" of an Englishman; chiefs were still a little arbitrary, and would threaten to club a man to death in approved heathen fashion. But the change was marked; and Mr. West relates the story of it with much fullness and information, though with occasional confusion and sad want of arrangement. The Friendly Islands are but one of many groups of which a simple history might be related; for the conversion of the South Sea Islanders is the great missionary landmark of modern Christendom; and so much of it as is here narrated does not fall behind other portions in interest. The introduction of Christianity was accomplished chiefly by native agency, and the growth of a Church was so rapid, the opposition so slight, that Mr. West ventures an apology for the possible lack of romance hitherto characteristic of these missions. Even from this charge, if there was anything in it, the book is amply redeemed by the episodes at Uvea and Tongatabu, and the narratives of Peter Vi and Hafoka. The king is a man of character and remarkable history, whose influence in the polity of the islands, and the spread of Christianity, is one of the most notable features of the Mission. The securing of a chief in the common way, by which the people in a body are moved over from open idolatry, here it seems as elsewhere, affords a strong and instructive contrast to the aspect of missionary work in India or other more secular and civilised lands. Though the Friendly Islands are now distinctively Protestant, perhaps the most valuable part of Mr. West's labours is his clear record of the system pursued in the Pacific by the French Jesuits. Unable or unwilling to take possession of new territory, they make Tahiti their centre of operations; intrigue, threaten, and diplomatise; mix themselves up in native wars, and occasionally take the heathen side; and, but for the remarkable prudence and good sense of the English missionaries, and such men as King George Tubou, would involve France in perpetual troubles. One is scarcely prepared to meet with in a writer of so much good sense as Mr. West, and who battles so bravely for a recognition of the scientific aspect of missions, and the scientific training of missionaries, such swollen commonplace as there is about "the bosoms of light-hearted and brawny mariners," the "return of a natal day," "rocks in the midst of the thunders of ages," and "ponderous leaves gracefully waving." It is of no permanent interest that, at a particular moment, he was "reading the autobiography of John Gough, the Temperance Lecturer;" nor is the description of a drunken brawl at Teneriffe, nor such clerical pleasantry as about the six feet of his brother William, in any harmony with the character of the book. Should it reach the second edition it abundantly deserves, a liberal pruning and a complete re-arrangement would enhance its value, and increase its readers.

Mr. Palgrave's travels in Arabia,* though deficient in the Christian interest of a Polynesian journey, possess the highest interest of any recent books of travel. To the student of the Christian Church nothing can be more valuable than the accurate picture of Mohammedanism in its own region. Mr. Palgrave is not only one of the most accurate but philosophical observers: and Arab life was never before unveiled with anything like the same fullness. His book is altogether unique, overthrowing many pretty romantic castles of the Western mind, but building up to us an Arabia that is as different from the desert of the Bedaween as cloth of gold from rags. Each chapter is one of a succession of surprises into which the reader is beguiled by one of the pleasantest pens in the world. The intelligence, settled government, and social life bear comparison with European kingdoms; and the features of each are so thoroughly described that Arabia seems to stand almost for a new country. As a Jesuit, Mr. Palgrave does not seem to have found any opening for his mission; nor, although he has returned to the Protestant Church, does he hold out any better hope of success. For some time Arabia must be sealed to the Gospel; but it is no longer a mystery to Europe.

* *Ten Years in South Central Polynesia; being Reminiscences of a Visit to the Friendly Islands and their Dependencies.* By the Rev. THOMAS WEST. London: *Nisbet & Co.* 1865.

* *Narrative of a Year's Journey through Central and Eastern Arabia* (1862-63). By WILLIAM GIFFORD PALGRAVE. In two volumes. *Macmillan.* 1865.

*** We have to acknowledge receipt of the following sums for the Beyrout Orphanage, which will be forwarded to their destination:—5*l.* from E. F., 15*s.* per M. Forsyth, and 5*s.* per Rev. R. R. Thom, Worcester, from a Young Woman's Bible Class.

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